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*For the Christian Journal.*

*Godly Counsel in spiritual Doubts  
and Difficulties.*

MESSRS. EDITORS,

IN lately looking over Hodgson's Life of Bishop Porteus, my attention was arrested, as it had formerly been, by a letter written by that prelate to a person who was labouring under some doubts and difficulties respecting his spiritual state. The view which it takes may meet the case of some of your readers, and be a satisfaction and comfort to them. I, therefore, take the liberty of sending an extract from the Life, containing the letter.

M. E. E.

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“ It was not, however, merely by pecuniary aid that he displayed the spirit of real Christian benevolence. In the distress of his friends he ever deeply sympathized, losing no opportunity of encouraging, of soothing, of consoling them. To those who requested his advice, he cheerfully and freely gave it; and out of many instances I select the following, not only because the subjects to which he advert's are in themselves of all others the most interesting, but as it marks in a very striking point of view the readiness with which he endeavoured to impart instruction and counsel even to a person of *whose name and condition he had no knowledge*, but who, it seems, had consulted him on various religious difficulties, to which the perusal of Mr. Wilberforce's ‘ Practical View’ had given rise. The importance and excellence of the letter will compensate for its length.

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‘ Although I sincerely wish that you had applied to a more able adviser in matters of so much importance, yet as, I trust, I can afford you some consolation, and to a great degree, if not entirely, remove the fears and apprehensions which press so heavily upon your mind, I think it an act of common humanity to give you the best opinion I am able to form on the subject, from a very attentive perusal of Mr. Wilberforce's book, and a very diligent examination of the Sacred Writings.

‘ And, first, there can be no doubt that the love of God and of Christ is a most indispensable duty; and when we consider the very forcible words made use of with respect to the former—“ Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength;” and when we reflect, that with regard to the latter it is said—“ If any man love not the Lord Jesus Christ, let him be anathema, maranatha;” that is, as Doddridge explains it, “ he will lie under the heaviest curse that an apostle can pronounce, or God inflict;”—it is evident that a very high degree of love, of reverence, of attachment, and of gratitude to our Maker and our Redeemer, is expected from us; and that this command is utterly inconsistent with a cold, lifeless, languid indifference towards them. It is also true, that it is our duty, by frequent meditations on the perfections and the goodness of God, by pious contemplation, by frequent and fervent prayer, and by imploring the assistance of the Holy Spirit, to animate, and enliven, and invigorate these holy affections in our souls, and to raise them to as great a degree of warmth and ardour

as we can. Yet still the *degree* of that ardour must very much depend on the different tempers, constitutions, dispositions, and habits of different men; and therefore cannot be expected to be the same in all. Mr. Wilberforce himself allows this to be the case. He says expressly, that a difference in natural disposition, in the circumstances of the past life, and in numberless other particulars, may occasion a great difference in the predominant tempers of different Christians; but that, in a greater or less degree, a cordial complacency in the sovereignty, an exalted sense of the perfections, a grateful impression of the goodness, and a humble hope of the favour of the Divine Being, are common to all.

‘Now, of all these sentiments and affections, in a certain degree, you seem to be possessed. He says also, that the only *infallible* criterion of a sincere love of God, is an active discharge of the several duties of life, and a conscientious obedience to the laws of the Gospel; and this proof you humbly trust you can give. In fine, he asserts, that in this, and all other Christian duties, it is *the willing mind*, the sincere wish and endeavour to do our best, which is *principally* required. Where that is found, every man will be judged “according to what he hath, and not according to what he hath not.”

‘If we look into the Scriptures themselves, we shall find that the definition which *they* give of the love of God, contains nothing that need alarm a really serious and pious mind. They make it to consist *solely* in obeying God’s commands. “This is the love of God,” says St. John, “that we keep his commandments;” and again—“He that hath my commandments and keepeth them,” says our Saviour, “he it is that loveth me”—“Ye are my friends,” he says, “if ye do whatsoever I command you;” and again, in still stronger terms, we are told, that “Whoso keepeth God’s word, in him verily is the love of God *perfected*.” If, then, you can give this proof of your love; and if moreover you have, as you say, the highest reverence and admiration of his infinite perfections—are deeply impressed with a sense of his goodness;

and if, finally, you prefer his favour and approbation to all earthly advantages; though you may not feel so much ardour of affection as you earnestly wish and strive for, you have yet no reason to apprehend the divine displeasure for falling short of that measure of excellence which you sincerely aim at, but feel yourself unable to attain.

‘Your next source of uneasiness is the occasional languor, and coldness, and wanderings of your prayers, especially at church, and the want of that rapturous delight and joy which some persons experience in the exercise of devotion. To this I answer, that attention and earnestness, and a certain degree of fervour in our devotion, are doubtless qualifications necessary to render them acceptable to our heavenly Father; for we are told, that it is only “the effectual, fervent prayer of a righteous man that availeth much;” and God reproves those who “draw near to him with their lips, while their hearts are far from him.” But the *degree* of this fervour, as well as of the joy that springs from devotion, will (like that of the love of God) depend much on the natural temper, disposition, constitution, and other circumstances, and will of course be very different in different men. To wanderings, and distraction, and occasional languor in their prayers, the best of men are, I fear, sometimes subject; and they must always be resisted to the utmost of our power. There can be no doubt, that, if you strive against them in earnest, you will, by degrees, with God’s grace, entirely, or in a great measure, subdue them, and will also acquire more pleasure in the exercise of devotion. In the mean time, as you say it already affords you satisfaction and comfort, and spreads over your mind a calm complacency and religious composure, you may humbly hope that your imperfections will be pardoned, and your sincere endeavours accepted at the Throne of Grace.

‘The next misfortune you complain of is, that you do not possess that high degree of heavenly-mindedness, that lively conception of the joys of heaven, and that animated and rapturous de-

light in the contemplation of them, with which some persons, and especially Mr. Wilberforce, seem to be blessed. To this I say, that although these delightful feelings are most ardently to be desired and aimed at, yet if, with your utmost endeavours and prayers, you cannot attain to them, you must submit with humble resignation to the will of God, and not be dejected or discouraged, or think it any mark of God's displeasure, that he does not vouchsafe them to you. They are undoubtedly the most valuable blessings that his mercy can bestow upon us; and happy, thrice happy are they to whom they are given. But, like many other blessings, they fall to the lot of few. Great numbers of sincere Christians feel, that with their utmost efforts they cannot raise their minds to them; and it is then a misfortune in which they must patiently acquiesce. Besides, Infinite Wisdom may see good reasons for not indulging you with these heavenly sensations. The denial of them may be intended as a trial of your patience, your humility, your meekness, your submission; and if it produce this effect, it will have answered a good end; and though you may lament the want of these comforts, you have no reason to fear that an *involuntary* want will be imputed to you as a fault.

With respect to the love of fame, or worldly estimation, there is very little said upon it in Scripture, less perhaps than on any motive of human conduct. But it may be said generally, that this passion, like every other belonging to our frame, when it becomes the predominant and ruling passion, becomes unlawful and sinful; but when kept within proper bounds, and directed to worthy objects, it is then certainly allowable. It is in short to be governed and regulated, not to be exterminated. Mr. Wilberforce himself says, that it is then only a corrupt principle of action, when it is tinctured with a disposition to estimate too highly, and to love too ardently, the good opinion of man; when it prompts us to pride ourselves on our natural or acquired endowments; to assume to ourselves the merit and credit of our good qualities, in-

stead of ascribing all the honour and glory where they are due. It is only, in short, an inordinate, and a too earnest pursuit of worldly distinction, that is forbidden. We are not called upon absolutely to renounce it; but when it is voluntarily bestowed upon us for actions intrinsically good, we may then accept it with thankfulness, as one of the rewards annexed to virtue. Under these restrictions, therefore, you may have a due regard to the favour and approbation of good men. As to mentioning or preserving the memory of any services you have rendered to mankind, or to religion; if this be done solely and entirely for the purposes you specify, of obviating calumny, of exciting others to follow your example, and increasing your power of doing good, there seems nothing in it to blame. But if it be merely to gain applause, it is certainly contrary to the true spirit of the Gospel, which forbids all ostentation, both in the distribution of alms, and in the exercise of every other Christian virtue.

In regard to the last point you touch upon—the liberality of the rich towards the poor—it ought undoubtedly to be proportioned to their wealth; and they should rather exceed than fall short of the strict line of duty. They should give with a willing heart and a liberal hand. "Charge them," says the apostle, "that are rich in this world, that they do good; that they be rich in good works; ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life." But it is not said here or any where else, that I can recollect, that the rich are to deny themselves *necessaries*. The young man in the Gospel indeed is commanded, "if he would be perfect, to sell all that he had and give to the poor;" and the first disciples had "all things in common." But no one, I believe, thinks that we are *now* obliged, or called upon by our duty, or by any principle of Christianity, to do either of these things. Neither, I apprehend, are we now required to part with *necessaries*, in order to relieve the poor. If we do, it is without question highly

commendable; but it is no where required as a duty. It is out of their abundance, that is, their superfluities, that St. Paul directs the rich Corinthians to contribute to the support of their poorer brethren; but he does not command them to give their *all*. The poor widow indeed, who threw her mite into the treasury, gave *all* her living; and therefore gave more, and would have a greater reward, than the rich, who gave from their abundance. Still, however, what they gave was of *some* value, and was not rejected; and they are not to be discouraged from going even so far. But the further they go, and the greater sacrifices they make for the benefit of the poor, the greater will be their recompense: for “he that soweth sparingly, shall reap also sparingly; and he that soweth plenteously, shall reap also plenteously.” At all events, they ought most certainly not to consume on their pleasures, their amusements, their vanities, and their pride, even the *overflowings* of their fortune. They should not indulge in needless splendour, magnificence, and elegance of living, nor be anxious to raise great families, or to leave immoderate fortunes behind them. Whatever can be fairly spared from the necessary and unavoidable expenses of their situation in life, and from that reasonable and decent provision which they are bound to make for their families and dependents after their death, they ought undoubtedly to appropriate to the relief of the poor, the support of religion, and the benefit of mankind. If they go beyond this—if they part even with necessaries to feed the poor—they deserve great praise; they draw nearer to that perfection which was recommended to the young man in the Gospel, and great will be their treasure in heaven. But I do not find that this is enjoined in Scripture, any more than selling all we have to give to the poor.

‘Upon the whole, I see nothing in your case that need give you any serious uneasiness or alarm. Although we should all aim at the very highest point of perfection in the Christian temper and character, yet too many of us, God knows, must expect to fall short of it, some in a greater, some in a less de-

gree; and there must be many grievous errors and defects even in our very best services; yet these, we hope, will be forgiven, and our imperfect efforts accepted through the merits of our Redeemer. In our Father’s house, we are told, are many mansions, and different gradations of happiness. Some will be rewarded with more, and some with less, according to the different progress they have made in Christian excellence; but no humble, serious, conscientious Christian, who sincerely wishes and strives, as far as he is able, to devote his heart and life principally to God; who is supremely and habitually governed by a desire to know, and a disposition to do his will; and endeavours, under the influence of these motives, to live as much as possible to his glory; who, though he cannot arrive at the perfection he aims at, in his sentiments and feelings, affections and actions, yet uses his utmost efforts to come as near it as he can; and in the meanwhile sees, and deplores, and labours to correct his failings,—no such pious Christian as this will, I humbly conceive, be excluded from the kingdom of heaven, and from *some* share, whatever that may be, of future recompence.’

“In this admirable answer to a perfectly unknown and anonymous correspondent, exclusively of the kindness of the motive which could alone induce him to write it, there is such a total absence of the wildness of enthusiasm, the advice is so judicious, so truly sound and scriptural, and it offers so much substantial consolation under the doubts and fears to which a religious mind is sometimes subject, that I could not hesitate in giving it a place in these memoirs. It will, I am persuaded, be read with universal interest, as the advice of a man eminently qualified to give it on subjects of the utmost moment; and I am not without the hope that it may be the means, with God’s blessing, of recalling many from error, of fixing them in right principles, and of rescuing them from a state, of all others the most comfortless and wretched—a state of uncertainty and apprehension as to what is really and strictly a Christian’s duty.”

*For the Christian Journal.*

REMINISCENCES—No. XXII.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1719.

“THE society have this year received into their service the Rev. Mr. Robert Wayman, who is appointed their missionary to Oxford and Radnor, in Pennsylvania, with a salary of £60 per annum, one of which congregations consists chiefly of Welsh people, where he is to perform divine service in their own language. They have also appointed the Rev. Mr. Peter Tustain their missionary at St. George’s parish, in South-Carolina, with a salary of £50 per annum; which is a new erected parish, and from whence the people have frequently and earnestly applied for a missionary, the provision made by act of assembly not being sufficient to maintain a minister there.

“The society have also agreed to send over several other missionaries, one to St. John’s, and another to St. James’s, in South-Carolina; one to Rye, in the province of New-York; one to Stratford, in Connecticut; one to Naraganset, in New-England; who is also, as opportunity offers, to officiate at Tiverton, Free-Town, and Little Compton; and one to Lewistown, in Sussex county, in Pennsylvania; and that they may be supplied with pious and sober persons, whose example as well as preaching may influence the people in those parts to attend more frequently at divine service and the holy sacrament, the society have made application to the several lords the bishops, desiring them to recommend, from their several dioceses, clergymen zealously affected for this work.

“The society have this year received the following accounts of the success which has attended their endeavours in promoting this pious and charitable undertaking:—

“From Mr. Hasell, of St. Thomas’s parish, in South-Carolina—that the number of his communicants increase,

and that he has baptized several children, and takes care that such negro children as belong to his family, are instructed in the principles of the Christian religion, and taught to read.

“From Mr. Urmstone, at Chowan, North-Carolina—that he has visited some people about fifty miles from thence, where he never was before, where he baptized four or five persons in a house, and in some seven or eight, many of which were men and women.

“From Mr. Guy, of St. Andrew’s parish, in South-Carolina—that since his coming there, his labours have been very successful, having baptized upwards of thirty children, white and black, and three adult persons; that the communicants are sixteen in number, and hopes in a short time to see them increase.

“From Mr. Bartow, of Westchester, in the province of New-York—that he baptized, in the year 1718, thirty-two persons, two of which were grown persons, and one negro man.

“From Mr. Neau, catechist at New-York—that he has ordered and desired all his negro catechumens to resort every Sunday afternoon to the church, to be catechized by Mr. Vesey, with Mr. Huddlestone’s scholars, after which they sing a psalm; that the number of his catechumens increase, and has several new ones of all ages, and the old ones come cheerfully to him to be instructed; so that his school is in a very good condition.

“From Mr. Huddlestone, schoolmaster at New-York—that he teaches fifty poor children of that city only for what he is allowed by the society, to read and write, and also instructs them in the Church catechism, which is also certified by the mayor of New-York.

“From Mr. Ellis, schoolmaster at Burlington—that on Tuesdays, Thursdays, and Saturdays, in every week, and on every Sunday in the church, he constantly catechizes the children whose parents are of the Church; but that in the general execution of his charge, he meets with many hindrances from the Quakers.

“From Mr. Cleator, schoolmaster at Rye, in the province of New-York—that he has taught, this last year,

fifty-five children to read, and instructed them in the Church catechism.

“ The society have also received several letters from the vestries and church-wardens of the parishes where their missionaries are sent, and also from their excellencies the governors of the provinces, acquainting the society with the sober behaviour and prudent conduct of several of their missionaries; and that they have gained so much on the affections of their parishioners, that it is reasonably hoped they will be able to influence and dispose them, in general, to a Christian union and charity among one another, and thereby more effectually promote the design of their mission.

“ Particularly under this head, the society have received a representation from the church-wardens and vestry of the parish of St. Paul’s, in South-Carolina, concerning their missionary there; acquainting the society that he hath gained their best affections, and doth in all respects discharge his duty to their greatest satisfaction and happiness. And agreeable to this account, Robert Johnston, esq. acquaints, in his letter to them, dated Charleston, May the 20th, 1719.

“ His excellency Samuel Shute, governor of New-England, gives the society also a very satisfactory account of their missionary at Marblehead, in his government; and they are in hope that their missionaries will in most places be able so to endear themselves to the people, as to proceed to carry on the great work they are engaged in, cheerfully and with success.”

A. D. 1720.

“ It may be proper to take notice of some legacies left by charitable persons in America to the churches there, of which the society have received the two following accounts, viz. From the Rev. Mr. Mackenzie, minister of Staten-Island, in the province of New-York; that Mr. Ellis Duxbury hath bequeathed one hundred pounds New-York money to that church, towards building a vestry-room, a porch to the church door, and other uses mentioned in his will; and also his plantation where he lived, with the appurtenances, towards

the maintenance of the present minister, and to his successors, being orthodox ministers of the Church of England for the time being, for ever. From the Rev. Mr. Ross, minister of Newcastle, in Pennsylvania; that Capt. Richard Halliwell, deceased, by his last will has bequeathed unto Emanuel church, in that town, sixty pounds, which was due to him therefrom; and also his marsh and plantation containing sixty-seven acres, with all improvements thereto belonging, to the proper use of the minister that from time to time shall serve the said Emanuel church, for ever; and Mr. Ross adds, that the same is worth at present about fifteen pounds per annum; and that the situation of the plantation will probably, in process of time, enhance its value.”

“ The society have this year received the following accounts of the success which has attended their endeavours in promoting this pious and charitable undertaking:—

“ From the Rev. Mr. Guy, minister of St. Andrew’s parish, in South-Carolina—that since his last he has baptized two adult persons, and about twenty-four children, and one negro man; and that there is one added to the number of his communicants.

“ From the Rev. Mr. Bull, minister of St. Paul’s, in the same province—that the clergy in that province, though they meet with many discouragements, do not abate in their zeal for promoting the great ends of religion, the honour and glory of God, and the salvation of those committed to their charge; that he has baptized six children in his parish; that he has generally a pretty full congregation, and at Easter last had twenty-two communicants.

“ From the Rev. Mr. Jones, minister of Christ church, in the same province—that since the date of his last, he hath baptized fifteen children, and three negro slaves belonging to Alexander Skene, esq.; and upon Christmas-day last, the number of his communicants were seventeen.

“ From the Rev. Mr. Thomas, minister at Hempstead, in the province of New-York—that the books which the society sent have had very good influence upon many of the most think-

ing, sober part of the people; and for which they return their grateful acknowledgments."

"From the Rev. Mr. Mackenzie, minister at Staten-Island, in the same province—that he has received several new members into the communion; that he hath a large congregation, who are most of them regular, not only at church, but in their lives and conversations; that he baptized last year eighteen children, one of which was a negro child; and also an Indian man, a native of that province, of twenty-two years of age, who coming accidentally on that island, was induced to learn to read English, and then was desirous to understand something of the Christian religion, and then to be baptized.

"From the Rev. Mr. Bartow, minister of Westchester, in the same province—that in the year 1719, he baptized twenty-two, one of which was an ancient woman.

"From Mr. Forster, schoolmaster at the same place—that he has at present thirty-five scholars, whom he catechizes every Saturday, and also every Sunday that Mr. Bartow goes to another part of the parish, together with all others who will attend, and has good success; which is also attested by the minister and chief inhabitants of Westchester.

"From the church-wardens and vestry of Burlington, in New-Jersey—that the Rev. Mr. Talbot, by whose mission they have received inexpressible benefit, has, by his unfeigned zeal for the glory of God and the good of his Church, by his exemplary piety and sober life and conversation, much adorned the Gospel of our blessed Lord and Saviour Jesus Christ.

"From Mr. Neau, catechist to the negroes at New-York—that the number of his catechumens daily increases, having had under his instruction, within two years past, sixty-five negro men and women, and twenty negro boys and girls, (besides white boys and girls, apprentices, who come to be instructed,) many of which negroes have been baptized, and several admitted to the communion.

"From Mr. Cleator, schoolmaster

at Rye, in the same province—that he has taught, in the last year, above fifty children to read and write, and instructed those that were capable of learning in the Church catechism.

"From the Rev. Mr. Ross, minister at Newcastle, in Pennsylvania—that he has made a second tour into Sussex county, in April last, where he continued six days, and preached on every one of them in different places, where he baptized 102 persons, seven whereof were adults;\* and where he opened a new church, which the poor people had but just built, notwithstanding their discouragements for want of a minister.

"From the Rev. Mr. Mossom, minister at Marblehead, in New England—that the number of his communicants, since his coming there, is doubled; that he has baptized thirteen adults and sixty-five infants, whereof twenty-nine this year; that, since the death of the Rev. Mr. Lucas, he has, at the earnest request of the people, preached and administered the sacrament at Newbury; that there were present above 100 people, 23 of which were communicants."

#### A. D. 1721.

"Some legacies have been bequeathed to the churches in America by charitable and well disposed persons, encouraged thereto by the pious endeavours of this society to support ministers of the Church of England among them; of which the society have this year received the following account from the Rev. Mr. Vaughan, their missionary at Elizabeth-Town, in New-Jersey:—That the people of Amboy, in New-Jersey, have erected a well compacted structure in stone and brick, for a place of public worship, on a lot of ground given for that purpose by Thomas Gordon, George Willocks, and John Barclay, esqrs., who have transferred and conveyed their title to the church-wardens and vestry of the said church; and the remaining part, being two acres of land, is to be applied towards building a parsonage house,

\* N. B. The society have agreed to send a missionary thither so soon as one can be procured."

and for a public school, and dwelling-house for a schoolmaster, when they shall be provided with a person of suitable abilities for that purpose; besides which, Mr. George Willocks and Major John Harrison have given twelve acres of land, contiguous to the town, for a glebe for an Episcopal minister for ever; which benefactions are computed to be worth a hundred and fifty pounds. There has been also given to the said church, by the will of a pious and charitable gentlewoman, Mrs. Margaret Willocks, deceased, wife of Mr. George Willocks aforesaid, a house in which she lived, and two acres of land thereto belonging, for the use of the minister of the Church of England for the time being for ever; which is reckoned to be worth four hundred pounds sterling."

"The pious designs of the society, in sending and partly maintaining missionaries to propagate the Gospel of our Saviour Jesus Christ in the foreign plantations, has been attended with good success; and the society have in the time first mentioned received the following accounts from their several missionaries, catechists, &c.

"From the Rev. Mr. Guy, minister at St. Andrew's, in South-Carolina—that his church consists of about seventy families; and the building not being large enough to contain much above half of them, five hundred pounds has been already subscribed towards enlarging it; that the communicants are at present eighteen, and the number of baptized, between the 25th of December, 1720, and 5th of July last, eleven, besides one adult white man.

"From the Rev. Mr. Bull, minister at St. Paul's, in South-Carolina—that between Christmas, 1720, and August, 1721, he has baptized sixteen infants and five adult persons; and at Easter had twenty-one, and on Whitsunday twenty-four communicants at his parish church.

"From the Rev. Mr. Wayman, minister at Oxford and Radnor, in Pennsylvania—that the number of those who frequent the church at Oxford are about thirty families, and at Radnor about twenty families.

"From the Rev. Mr. Vaughan, minister at Elizabeth-Town, in New-Jersey

—that his auditory consists of 200 souls and upwards, of which more than forty are communicants, and that the numbers are likely to increase.

"From Mr. Bartow, minister at Westchester, in the province of New-York—that the number of his communicants increases, though some are dead, or removed to other towns; and that he baptized, in the year 1720, twenty-five, five whereof were grown persons.

"From Mr. Elias Neau, catechist at New-York—that since the 9th of December, 1720, he has caused eight of his catechumens to be baptized, two negro men and two negro women at Christmas, and two of each sex in the Whitsun week, by the consent of their master, signified in writing to the Rev. Mr. Vesey, who baptized them in the church before the whole congregation; that his school is very numerous, and that he spares nothing to encourage the slaves to be instructed in the way of salvation.

"From the Rev. Mr. Honeyman, missionary at Newport, on Rhode-Island—that he preaches twice every Sunday, catechizes twice a week, and administers the sacrament every month; and has baptized, in about two years past, seventy-three persons, of whom nineteen are adult.

"From Mr. Forster, schoolmaster at Westchester, in the province of New-York—that he takes all the care he can of the children which are sent to him, and has upwards of thirty scholars, whom he instructs in the Church catechism.

"From Mr. Huddlestome, schoolmaster at New-York—that he teaches forty poor children for the salary allowed him by the society, and several other poor children gratis, whom he publicly catechizes every Sunday, and all others, as well apprentices as slaves, that will attend, generally to the number of above 100 persons.

"The society allow ten pounds worth of books to each missionary for a library, and five pounds worth of small tracts to be distributed among their parishioners; and several other parcels of books as occasion offers, and where the society find them wanting."

*For the Christian Journal.*  
*Convention of South-Carolina.*

The forty-second annual convention of the Protestant Episcopal Church in the state of South-Carolina was held in St. Michael's church, Charleston, on the 17th, 18th, and 19th days of February last. It was attended by the Right Rev. Nathaniel Bowen, D. D. bishop of the diocese, and nineteen clerical members, and twenty-one lay delegates, representing twelve parishes. The Right Rev. Bishop Brownell, of Connecticut, and the Rev. Wm. Richmond, of New-York, being in Charleston on their return from their western mission, and the Rev. Hugh Smith, of Georgia, who accompanied them from Augusta, were specially invited to the sittings of the convention, and attended and took their seats accordingly. Morning prayer was read by the Rev. Edward Thomas, rector of Trinity church, Edisto, and a discourse delivered by the Rev. Thomas H. Taylor, rector of St. John's parish, Colleton. The holy communion was then administered by Bishop Bowen, assisted by the Rev. John Jacob Tschudy, rector of St. John's parish, Berkeley.—The Rev. Dr. Dalcho was unanimously re-elected secretary and treasurer.

The Rev. Dr. Gadsden, as president of the standing committee, presented an abstract of the proceedings of that committee during the past year, from which we make the following extracts:

"At a meeting of the standing committee, convened for the purpose of taking into consideration the subject of the late Mr. Kohne's bequests to the public institutions connected with the Church, and which the bishop was invited to attend, they adopted the following resolutions:—

"Resolved, as the sense of this meeting, 1st. That the late Mr. Kohne, by his bequests to those general institutions of our Church, the Theological Seminary, the Sunday School Union, the Domestic and Foreign Missionary Society; and to important charities in this diocese, the bishop's Fund, the Society for the Advancement of Christianity, the Ladies' Missionary Society, who founded St. Stephen's chapel for the poor; and also, to various religious institutions in the diocese of Pennsylvania; has reflected honour on his native and adopted country, on this diocese, and on the congregation of which he was a member.

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"2d. *Resolved*, That it be, and is hereby recommended to the members of our Church in this diocese, in their devotions, to bear in mind the results which may reasonably be anticipated from the late bequests, and to render to Him, in whose hands men are but instruments, humble and hearty thanks, that he put it into the heart of the deceased to be thus bountiful to our Church, and to pray to him, that those religious institutions, justly dear to us, may continue to enjoy the favour of his good Providence, and in particular, that our General Theological Seminary may, under this favour, and the power of his grace, prove a blessing to the Church on earth, and an instrument of 'bringing many sons to glory.'

"3d. *Resolved*, That a copy of this paper be sent to the respected widow of the late Mr. Kohne, and be printed in the *Gospel Messenger*."

The standing committee for the ensuing year was then appointed as follows:—The Rev. Christopher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Allston Gibbes, the Rev. Christian Hanckel, and David Alexander, Keating Simons, Thomas Lowndes, Samuel Wragg, James Jersey.

The bishop, in conformity with the forty-fifth canon of the General Convention of 1808, delivered his annual address, which was inserted in our last number.

On the second day of meeting, after morning prayer by the Rev. Philip Gadsden, minister of St. Paul's parish, the parochial reports were read, many of which, though referring chiefly to local matters, are quite interesting. Sunday schools are established on the plan of the Protestant Episcopal Sunday School Union, whose books are in general use; and Sunday school and parish libraries are also formed in many of the churches. In reference to this subject, we extract the following from the report of the Rev. Joseph R. Walker, rector of St. Helen's parish, Beaufort:—

"The formation of a library by donations, but chiefly from the communion alms not otherwise called for, was lately begun by the rector, and already numbers 155 volumes; calculated to promote an enlightened attachment to the Church, and the growth of spiritual and evangelical piety towards God. The manner in which this library is conducted will be best seen by its first and third regula-

tions: 'None but communicants of this Church are allowed to take books from this library; but *communicants* on their own responsibility *as such*, may lend them to those who are *not communicants*. The rector of the church will superintend generally the concerns of the library, but will not attend to the delivery or the return of books. Every *communicant* will consider himself as invested with the *privilege* and *responsibility* of a librarian, and will take out and return the books, either by his own hands or those of a fellow-communicant, but never by those of a servant. The library will be open, on every occasion of public worship, fifteen minutes before and after service.'

"In addition to the above, a considerable library exists, and is gradually increasing, for the use of the Sunday School Scholars."

We are much pleased also to find in another report, that of the Rev. Francis H. Rutledge, rector of Grace church, Sullivan's Island, a gratifying evidence of the attention given to divine things by the military stationed at that place:

"Among other things, it was peculiarly gratifying to my feelings to notice the respectful observance of the Lord's day by the United States troops garrisoned at Fort-Moultrie, under the command of Major Heileman; a detachment from which corps occupied the seats prepared for their accommodation regularly. This arrangement, at the same time that it reflects credit on the individual vested in the command of the station, (with whom it originated,) exhibits an example which, like so many voices speaking from heaven, calls upon all others holding high and responsible offices, 'Go and do thou likewise.'

The report of the Rev. Thomas John Young, minister of Prince William's parish, forcibly reminds us of the situation of many of the churches in the western and northern parts of our own state at an early period of their settlement, and of the laborious duties of the faithful heralds of the cross who then occupied the missionary stations,—"distant and far between,"—some of whom, we believe, are still subjected to long journeys in the discharge of their official duties. He says—

"The great extent of country over which his congregation is scattered (the two extremities of his parish being 50 miles distant from each other, and three of the churches in which he preaches being upwards of 20 miles from his residence) has prevented him from affording that 'fire-

side instruction' to his people, which he deems so necessary to their spiritual welfare and that of the Church. In the discharge of his parochial duty, during the last year, he travelled nearly 5000 miles."

St. Stephen's chapel, Charleston, in which the seats are free, and of which the Rev. Edward Phillips, domestic missionary, is the minister, seems to be well attended, and we should infer, promises great spiritual benefit to the population for which it was designed. The report states the number of attendants at 300, of whom more than fifty are communicants, and that public worship had been held, during the year, on fifty-two Sundays and fifty-four other days. It further remarks—

"The congregation attached to St. Stephen's chapel is as numerous as has hitherto been reported. Vacancies, occasioned by death or removal of communicants, have been supplied by others; and in this way the usual estimate of them is preserved. No other important change has taken place within the past year. The late Mr. Kohne's very liberal bequest of \$10,000 will, at some future period, remove every pecuniary embarrassment from the domestic missionary institution. At present, the chapel stands indebted \$300, and is not provided with a burial-ground."

The following aggregate, to the 31st of December, 1829, is furnished by these reports:—

"*Baptisms*, white adults 15, coloured do. 32, total 47; white children 253, coloured do. 94, total 347.—*Marriages*, white persons 79, coloured do. 34, total 113.—*Burials*, white persons 171, coloured do. 28, total 199.—*Communicants*, white persons 1490, coloured do. 521, total 2011.—*Sunday school*, teachers 132, white scholars 744, coloured do. 212, total 956."

The annual report of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," in relation to the funds committed to them in trust by the convention, was read; from which it appears that the capital of the "Bishop's Permanent Fund," estimated at cost, now amounts to \$10,088 25; and that the receipts for the "Common Fund," for the year ending February, 1830, amounted to \$883 25.

The committee on the General Theological Seminary, by the Rev. Dr. Gail-

den, reported the receipts during the year, for the general fund of that institution, at \$70, and for the building fund \$85; and they add the following remark:—

"It is believed that a larger amount would have been paid in, but for the mistaken opinion that the seminary is placed beyond want by the late munificent legacy of Mr. Kohne. But as this legacy is not yet available, the income of the seminary is inadequate to its expenses, by the amount of \$1235 18."

The receipts during the year for the "Bishop Bowen's Scholarship," which is under the care of the convention, and the funds held in trust by the "Society for the Advancement of Christianity in South-Carolina," were reported at \$134 50; its present capital being \$1677 85: and the fund for the "Bishop Dehon's Scholarship," which was placed by its founders under the care of the bishop and the rectors of St. Philip's and St. Paul's, was reported at \$3727 18. As there was no beneficiary, the increase of this fund during the year, arising out of interest on investments, was \$159 50.—The report remarks:—

"In reviewing the state of the seminary, we have noticed with surprise and regret the very small number of students. It is true, the whole number of candidates, as reported to our last General Convention, was only 63; yet less than half of this number are members of the institution which the Church, at so much cost, has reared for the special benefit of her 'candidates for orders.'

"If this state of things results from an insensibility on the part of candidates, or their advisers, to the unequalled advantages for improvement which our seminary affords, the fact may well excite our wonder. But it is still more to be lamented, if the cause be their having their attention diverted to other seminaries, the founding of which, in the view of your committee, may endanger the peace of our Church, and the expediency of which may well be questioned, considering the limited number of candidates, scarcely enough for a single seminary, and the present alarming deficiency of ministers, none of whom can be spared for any undertaking not absolutely necessary. In dispensing the resources of the Church, whether of talent, learning, zeal, or money, the strictest economy, it seems to us, ought to be observed, as our true policy and a solemn duty."

The committee, in conclusion, proposed to the convention the adoption of the following resolutions, which, after the acceptance of the report, were accordingly agreed to:—

"1. That it be recommended to the parishes which have not yet paid their quota to the 'Building Fund,' to have sermons and collections in aid of the important purpose.

"2. That the standing committee, with the approbation of the bishop of the diocese, are hereby requested to appoint an agent or agents, whose duty shall be to procure from the members of those churches which have not yet paid, the amount of their quota.

"3. That the Hon. Thomas S. Grimke, Mr. Samuel Wragg, and Mr. James Jersey, the committee on the 'Bishop Bowen's Scholarship,' here-tofore appointed, are hereby requested to continue their efforts for the increase of the same, that all monies received by them to be paid over to the treasurer of the 'Society for the Advancement of Christianity in South Carolina,' which society is hereby requested to continue to act as trustees of the said fund, and that the committee be authorized to add to their number if they deem it expedient."

The consideration of the proposed amendment to the constitution, which was referred by the last to the present convention, was laid over to the next convention.

Morning prayer on the last day of meeting was read by the Rev. Alexander W. Marshall, minister of St. David's parish, Cheraw; after which the Hon. Judge Huger, in behalf of the "Episcopal Society of South-Carolina," the organizing of which was committed to a committee appointed at the last convention, made a report of the proceedings of that committee, including the form of the constitution they had adopted. The following resolution was then offered, and the consideration thereof postponed to the next convention:—

"That the money raised by the Episcopal Society, ought to be invested, and the interest to accumulate, so as to form a fund to be hereafter applied to the maintenance of the bishop of South-Carolina."

The following gentlemen were appointed delegates to the next General Convention:—The Rev. Christopher E. Gadsden, D. D., the Rev. Allston Gibbes; the Rev. Paul T. Gervais, the

Rev. Christian Hanckel, and William Heyward, Thomas Lowndes, Hon. Wm. Drayton, and Robert J. Turnbull.

After prayers by the bishop, and the blessing, the convention adjourned *sine die*.

The Church in this diocese consists of the bishop, 29 priests, four deacons, and 43 organized congregations.

For the *Christian Journal*.

*Brief Notices of new Publications.*

*Bishop Ravenscroft's Sermon.*

*A Sermon, preached on Sunday, December 20, 1829, at the Consecration of Christ Church, Raleigh, North-Carolina. By the Right Rev. JOHN STARK RAVENSCROFT, D. D., late Bishop of the Protestant Episcopal Church in the Diocese of North-Carolina.*

THE sermon before us may be regarded as among the last efforts of the mind of a great and good man, a prelate of no ordinary standing, an enlightened and firm Churchman, and a Christian of the purest character. The appearance of this pamphlet so soon after the intelligence of the lamented death of Bishop Ravenscroft had reached us, induced an immediate perusal; and we are free to say, it has in no way disappointed the high expectations we had formed of it. The text chosen for this occasion is the 11th, 12th, and 13th verses of the sixth chapter of the First Book of Kings—“*And the word of the Lord came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel.*”

The reflections suggested to the mind of the bishop from this passage of holy Scripture, in connexion with the occasion, presented to him three subjects for discussion. The first of these is *religion in general*; of which we have

the following brief definition, and the subsequent contrast between the *religion of sinners* and the *religion of heaven*.

“If it be inquired, ‘What is religion?’ the answer is ready, That it is the cultivation of the divine nature and image, impressed upon moral beings at their creation. It is the rendering to the glorious and undivided Author of all being the homage of the affections, the conformity of the will, and the obedience of the conduct, singly and unceasingly. This is religion, as exhibited before the throne of God, by those pure and holy beings who have never swerved from the love of their Creator. This is religion, as enjoyed and practised by our first parents, before their apostacy from God, and will be that of their posterity, when, purified from the corruption of their nature, and recovered to holiness by the grace of the Gospel, they shall be restored to the bright inheritance forfeited by sin. But such is not, cannot be, the religion of sinners: a religion calculated for fallen, depraved, and corrupt creatures, alienated from God, must be suitable to their condition, commensurate with their powers of moral improvement, and calculated to try and to prove the sincerity and strength of their faith. Faith, as a moral virtue, as a religious duty, is unknown to the religion of heaven. But on earth, it is the foundation on which the entire superstructure is built up, and without which the whole aim, purpose, and design of religion is defeated, and its attainments rendered impossible. The religion of heaven is neither derived from revelation, nor enforced by command, nor produced with effort, nor assisted by sacraments as means of grace, nor encumbered with ministers and places, and times and seasons, for the performance of its holy duties. No, my brethren; the love of God is the unmixed element of their being, and its exhibition in adoration and praise, the spontaneous offering, the overflowing of the ravished spirit, the unceasing and happy employment of those pure and uncontaminated spirits who dwell for ever in the presence of God, and derive from the unveiled brightness of the heavenly glory, continual increase of love, and joy, and peace, and blessedness unspeakable; whereas the religion of redeemed sinners is a prescribed and limited institution, with ritual observances, and outward and visible ordinances, in the hands of an appointed ministry; all derived from express revelation—authorized by divine appointment—enforced by positive command—attainable only through the painful efforts of watchfulness, self-denial, and mortification of the natural inclinations—and after all, prompted and wrought out in the desire, and enlightened and assisted

in the endeavour of the fallen creature, by the divine grace of a divine Saviour, as the source and spring of 'all holy desires, all good counsels, and all just works.' "

His **SECOND** subject is an inquiry into the design and obligation of ritual and ceremonial appointments in religion. In pursuing this inquiry, he notices five positive institutions as common to every dispensation of revealed religion. These he states to be—

"The day of rest, or Sabbath, or Lord's day, as it has successively been called, in commemoration of the finishing of the works of creation; marriage, or the union of one man and one woman in holy matrimony; the rite of sacrifice; the priestly office, to minister in holy things; and the temple, or place set apart for the public offices of religion."

It is the consideration of the design or purpose of Almighty God in the appointment of the three last mentioned, as connected with the subject, to which the bishop more particularly calls the attention of his hearers.

"And, *first*, of the rite of sacrifice, as a divine institution." This is stated to be intended "to show to the sinner the utter hopelessness of his condition from any thing in himself"—"to keep alive among mankind the knowledge and effect of the first and most gracious promise made to fallen man," "that in the fulness of time the seed of the woman should overcome the enemy, deliver mankind from the power and dominion of sin," and, in restoring them to the favour of God, "recover for them the bright inheritance which was forfeited by sin,"—and "to furnish a visible channel or means of divine grace," for the regeneration of fallen creatures.

"*Secondly*, of the priestly office." From this head we make the following extract:—

"To minister in holy things, and especially to serve at the altar, offering gifts and sacrifices to God for man, is the natural right of no sinful mortal. It must be conferred by the Almighty, and be certified to be so conferred, not only to avoid presumptuous sin on the part of the offerer, but to give certainty and effect to those outward and visible religious ordinances, which, by the appointment of God, have an inward and spiritual grace annexed to their due administration and reception. From the beginning, therefore,

it has been so ordered, that 'no man taketh this honour unto himself.' Under the patriarchal period, the priestly office was the privilege of the first born son. Under the Jewish economy, a particular tribe, that of Levi, was set apart by divine direction for the service of religion generally; and in that tribe a particular family, that of Aaron, was specially selected for the succession to the highest grade of the priesthood, as then modified. And under the Christian dispensation, the Author and Finisher of our faith selected the twelve apostles, who were eye-witnesses of his resurrection and ascension into heaven, as the visible and verifiable root from which the succession of the Christian priesthood should be derived, to the end of the world. When, therefore, we consider the inseparable connexion betwixt a sacrifice or a sacrament, as divine institutions, and a priest or divinely authorized person, to offer them to God on the part of others; when we reflect on the signal manner in which the contempt of this high distinction, as in the case of Esau; or the invasion of its sacred rights, as in the case of Corah and his company in the wilderness, and of king Uzziah, who was smitten with leprosy because he attempted to burn incense upon the altar, was vindicated; the obligation to reverence the office, and to profit by this provision of the wisdom of God for the regular and effectual administration and participation of the sacraments of the Gospel, must be understood and felt by every serious person."

"*Thirdly*, of the temple, or place solemnly set apart for the public offices of religion." On this subject the bishop says—

"That proper accommodations for the performance of the public duties of religion are indispensable to a visible society of professing believers, we are taught, my brethren, not only by the precepts and example of former dispensations, but by the reason of the thing. As we are commanded 'not to forsake the assembling of ourselves together,' there must be a suitable place to assemble at. And as the Christian sacrifice of the eucharist is continually to be offered, until our Lord shall come again, there must be an altar and a priesthood for the sacred purpose. In the infancy of the world, indeed, and before it became expedient to institute the Church as a visible society, every family, every particular household, possessed an altar, and a priesthood thereto serve, in the person of the head of the family or of the first born son. But when the corruption of religion, the increase of idolatry and wickedness, and the approach of the appointed time for the fulfilment of the ori-

ginal promise, rendered it necessary to select a particular family from which the Messiah should spring; the Church, in its distinctive and particular character, was called into being, and constituted the sole depository of the revealed will, prescribed worship, precious promises, and enlivening presence of their God and Saviour. And when, in process of time, the increase of their number and their deliverance from Egyptian bondage, rendered a place of public assembly for the performance of their religious services necessary, God was pleased to command the erection of the tabernacle in the wilderness, and afterwards, of the temple at Jerusalem, as habitations for his holy name; as places to receive the offerings of his worshippers, and to dispense his blessings to his people, through the divinely-appointed office of the priesthood: as he also was pleased to manifest his acceptance of the buildings, by a visible display of his glory at their respective dedications.

"In like manner, when our blessed Lord had purchased to himself a kingdom, by finishing the work which his Father had given him to do, he founded his Church, his mystical body, and sent forth his servants, the apostles, to teach all nations—to proclaim the glad tidings of a reconciled God, of the pardon of sin, and of eternal life through faith in his name; and to receive into his Church by baptism all who should embrace their doctrine. These, his faithful servants, accordingly went forth and preached every where; 'God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will:—So that believers were the more added to the Church.' And as *their* numbers increased, and the circumstances of the times permitted, *they* too erected places of worship, and solemnly dedicated them to the service of Almighty God. It is true, we read of no miracles indicating the acceptance of their houses of prayer, on the part of Almighty God; neither have we any certain information of fixed places for the performance of Christian worship, during the period that miracles were wrought in confirmation of the Gospel. While exposed to the persecuting heathen power, Christians were obliged to meet *secretly* and as they could, for the performance of their sacred solemnities. Yet, whether in private houses, in the recesses of some forest, or in the concealment of some cavern of the earth, they were still the Church, the peculiump of God: and whether in Rome or Jerusalem, in Greece or in Egypt, in Asia or in Africa, they collectively formed that one visible body, of which Christ is the Supreme Head and Almighty Saviour; of which every national church, derived from the apostles

of Christ, is a branch, and every particular congregation a member; against which no weapon formed shall prosper; against which the gates of hell shall not prevail; and with which Christ hath promised to be present, by his Spirit, to the end of the world."

LASTLY, the bishop refers to the conditions on which the promises of God, as contained in the text, are to be attained; and notwithstanding we have already drawn largely from this discourse, we feel persuaded our readers will not regret the further use we shall make of it. The bishop states the conditions to be, "a full, unreserved, and sincere obedience to the revealed will of God; a thankful reception of his offered mercy, through our Lord Jesus Christ; and a diligent cultivation of the means of grace, for the attainment of that 'holiness, without which no man shall see the Lord.' His argument proceeds—

"These are the conditions on which, to you also, my friends and hearers, as to Israel of old, the promises of God are suspended; and you must fulfil the conditions, on your part, otherwise you forfeit the glorious reward held out to your hopes. Revealed religion, remember, is a matter of strict covenant engagement, and to every baptized person is strictly a personal contract. In this contract you have solemnly engaged, on your part, to renounce the devil, the world, and the flesh; and diligently to keep God's holy commandments: and on his part, your Heavenly Father hath engaged to give you the assistance of his Holy Spirit, to enable you to perform your engagement; and to reward your faith and obedience with eternal life. To expect it, therefore, on any other conditions, is the grievous folly of expecting to reap where you have not sowed, and to be transferred to a situation for which you have made no preparation.

"That the promises of God are conditioned on our faithfulness to the baptismal engagement, is an awakening thought at all times; and particularly so on the present occasion, my brethren of the Church, when the cloud which has so long hovered over your prospects appears to be withdrawn, and the promise of a brighter day to be dawning around you. Almost against hope, and through various disappointments, the zeal and liberality of a few praiseworthy individuals have succeeded in erecting a commodious and respectable building, in which to worship the God of your fathers, and to participate in those sacred ordinances which are

the divinely appointed channels of grace to your souls. This building you have surrendered to God, and called upon me, in virtue of mine office, to consecrate and set it apart, exclusively, to the worship and service of his holy name. This duty I have performed this day, before many witnesses, and before God, the Judge of all. I have laid before you the nature of your religion—the design and obligation of the positive institutions connected with it—and the conditions on which alone can this or any other religious advantage be truly profitable to you. Before these witnesses, then, and before that heart-searching Eye which now looks down upon us, I charge you to bear in mind, and faithfully to fulfil the conditions on which only will his promised blessings continue with you. Bear in mind, my brethren, that this house is now separated from all unhallowed and common uses. Be diligent, therefore, to discharge from your hearts the unhallowed love of the world, and from your lives the too, too frequent conformity with its vain and vicious practices; lest, by your irreverent coming into his presence, you profane that which is now 'holiness unto the Lord.' 'Keep thy foot when thou goest to the house of God,' says the wise preacher and king of Israel to his people. That is, prepare for the solemn service of God, by searching your hearts, and trying your spirits, and examining your lives, in the retirement of your private devotions. This will preserve you from 'offering the sacrifice of fools,' in a mere unmeaning lip-service—will enable and prepare you to pray with the understanding for the relief of particular wants, and with fervency of spirit for general blessings. 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and I will be a father unto you, and ye shall be my sons and daughters,' saith the Lord Almighty.' And thus preached the inspired apostle St. Paul, to the fashionsble Christians of the dissolute city of Corinth. From his epistles to them, it would appear that they were fond of the shows and feasts made in the idolatrous temples; of the exhibitions and games presented in the amphitheatre and circus; and of the other vanities in which wealth, idleness, and irreligion sport in away the burden of their superfluity. But such St. Paul well knew, 'was not the spot of God's children'; and to reclaim them from this vicious and ruinous conformity with the world, he showed them, by arguments of reason, how every way inconsistent such conduct was with their holy profession. 'What communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols?' And to stir them up to higher and better things, he sets

before them the promises of God, and reminds them of the high privileges they were entitled to as his adopted children. And the same precious promises, and the same exalted privileges are yours, my brethren; but on the same conditions of distinct separation from the vanity and ungodliness of the times. Therefore, my beloved brethren, 'touch not, taste not, handle not; but come out from among the votaries of the world, and be separate; as in profession, so likewise in practice. Study to adorn the doctrine of God our Saviour in all things, keeping ever before you the hope of your high calling, and the unchangeable conditions on which only the promises of God are Yea and Amen to us, in Christ Jesus.'

The sound doctrine, the energetic manner, and the important topics, of this discourse, must command it to the heart of every good Churchman; while the early call of its author from his stage of usefulness will be long and greatly regretted, not only by the people of his own immediate charge, but by the whole Church of which he was so bright an ornament.

It must be a great satisfaction to the good Christian, and the good Churchman, to know that a series of sermons by this lamented prelate, with a memoir of his life, is soon to appear. We will venture to say, that the instruction growing out of that life, and the doctrines and precepts contained in those sermons, will be among the most powerful means which, by God's blessing, may tend to the diffusion of sound, primitive, evangelical, faith and piety. "Christ, and the Church," as His handmaid in whatever concerns man's spiritual and eternal welfare, will unit to urge them upon the serious and practical attention of all, who, in her communion, would come to the true knowledge of Him, and be saved, by His merits, for ever.

For the *Christian Journal*.

*Progress of the Church in the West.*

Messrs. EDITORS,

The facts contained in the following communication are of so interesting and gratifying a nature, that I am sure their insertion in your pages will meet the approbation of your numerous and respectable readers. The communica-

tion first appeared in the Auburn Gospel Messenger of the 6th of March, and is dated Onondaga county, Feb. 23, 1830. It is written, as I should suppose, by one of the valuable missionaries of our Church in that very interesting section of country, and shows the rapid and wide-spread progress of sound principles in that quarter:—

“Upon a recent invitation to visit one of our new congregations in this county, I was no less surprised than gratified at the sight which I beheld. A new and commodious edifice was literally filled with attentive hearers, and the services of the Church performed by considerable numbers in a becoming and devout manner. And this too in a place where, two years since, there was no more than two or three families who were at all acquainted with the doctrines and services of the Church; where, one year ago, the writer of this officiated to a small congregation in a school-house, with but two or three voices to respond in the services. The contrast between my late and my former visit was so great that I was filled with admiration. So great zeal and unanimity was shown by this congregation, that they seem effectually to have won the esteem of a large community, and they now number among their active friends several heads of families, of whom the most they once expected was that they would not prove enemies.

“This society now embraces nearly every family for two or three miles each way from the church, which is so favourably located as to be between four and five miles distant from any other place of public worship of any denomination; and to accommodate an unusually fine settlement of peaceful, intelligent, and wealthy farmers. In all human probability this congregation will be permanently numerous and respectable. The church was organized here about eighteen months since, and a very respectable and commodious edifice, now ready for consecration, was erected during the last year. It is situated about equidistant from the villages of Manlius and Jamesville, in a region noted for healthiness and fertility of soil. No similar instance

of any of our new congregations comprehending the whole body of inhabitants in the vicinity of their church has ever come to my knowledge; and I take pleasure in recording the fact, that in this place a numerous body of people, after having in vain tried to satisfy their minds with the tenets and usages of any of the more prevalent denominations, and some of them, after trying what virtue there is in Universalism and Deism, have, almost to a man, given their support and preference to the moderate and sound principles of the Episcopal Church, of which a considerable number have already become members.

“But as I have been led to give credit (I trust, no more than is due) to this active and liberal congregation, I cannot withhold a share of praise to the laborious zeal and the discreet and prudent management of our missionary at Manlius, to whom, under God, the Church is indebted for this gratifying proof of her rapid advancement.”

The same paper of the 20th of March, contains a communication from the missionary at Manlius and parts adjacent, in relation to the church spoken of in the above article, which will form a proper appendage to it, omitting some parts not having immediate relation to this church. It is much to be desired that the great want of labourers stated in this communication, will be the means of prompting young men of piety and talents to devote themselves to the service of the blessed Gospel, and will also induce the affluent to spare of their abundance for the purpose of supporting and forwarding in their good intentions such persons of the description stated, as may not have it in their power to provide for themselves during their term of study. The two individuals mentioned at the close of the communication, are fit objects for this kind of benevolence, and the character of the missionary at Manlius is a sufficient pledge for the faithful appropriation of whatever might be bestowed.

“The church was organized September, 1828, under the title of ‘The Minister, Wardens, and Vestry of Christ

Church, Pompey,' and was admitted into union with the convention in October following, as will be found by a reference to the journal. I had preached several times previous to this, to attentive congregations, in a school-house near the place, and when first proposed to me by the inhabitants, I opposed the organization, through fear of ultimate success. But witnessing an increased seriousness on the subject of religion, and a growing attachment to the worship of the Church, on every new visitation, which was once in two weeks, on Sunday, at five o'clock P. M., I became satisfied of the expediency of the measure, as well as of the practicability of erecting a house of worship. Suffice it to say, that we circulated a subscription for this latter object, and met with such encouragement as to warrant the undertaking; and to avoid being in debt, at my proposal, twelve of the leading members of the congregation united with me in a bond, to liquidate the deficiency, if any, after the sale of the pews, by an equal division of it among ourselves. In December, 1829, fifteen months from the organization, our church was completed, and sold for its entire cost, and we released from our bond. The work is good, the proportions happy, and the arrangements exceedingly convenient. It contains forty-six pews below.

"The new church is in the extreme north part of Pompey. I have officiated several times at Pompey-Hill, where the Presbyterians and Baptists have politely favoured us with the use of their house, and am decided in the opinion, that a church will soon show her tower on that high, but rich and beautiful eminence. But, sir, there is a dark shade in this beautiful picture and these bright prospects. Where are the labourers? We have in this county five churches, and five congregations destitute of a house of worship, besides some stations where congregations might soon be gathered, and have but four clergymen, one of whom soon leaves us for the state of Mississippi. How is the church to be supplied? Clergymen will not spring out of the ground in a night, like mushrooms: no, sir. We must make an appeal to

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pious young men, and if they have not the means to prosecute their studies, those means must be supplied. There are two young men of piety and talents, known to the writer of this, desirous of dedicating themselves to this good work, for one of whom (God be praised) a temporary provision is made. The other is wading and toiling amidst discouragements and embarrassments; but forgetting the things that are behind, and reaching forth unto those that are before, we hope he will not despair."

In connexion with the above, we find in the same paper of the 27th March, a communication from a missionary in another part of the western section of our state, giving an account of the organization of a new church in Cataraugus county. The circumstance of two congregations having been formed in this destitute and newly-settled portion of the state, within the last year, affords a very gratifying evidence of the progress of our Church in the West. We most heartily commend her interests to the wealthy portion of her communion. \*

"On the 22d ultimo, a congregation was organized at Olean, Cataraugus county, by the title of St. Stephen's church, Olean; the wardens, Ebenezer Lockwood and Horatio Orton. This is the second Episcopal congregation which has been organized in the county of Cataraugus the past year. The first is that at Ellicottville, the county seat. In this new and destitute section of country, a wide field is opened for usefulness to the Church; and it is much to be desired, that some faithful labourer may soon enter it. At Ellicottville and Olean are to be found a small and zealous band of Episcopalians, who ardently desire the regular ministrations of the Church; and by whom the visits of the missionary are welcomed with joy. Other denominations as yet have gained but little footing; and it is, therefore, deemed a favourable period for establishing the Church. These two places in connexion, would form a convenient station for a missionary, and, with the aid of the diocesan missionary fund, would afford him a com-

petent support. Olean, from its situation, is a place of some importance: it is situated at the head of navigation of the Alleghany river, and has a commercial intercourse with Pittsburg and Cincinnati, in the lumbering business, which is here carried on extensively. This county, possessed of a rich and fertile soil, is yet in its infancy in population and improvement. A missionary of our Church is here very much needed. Is there not some one who feels a missionary fire glowing in his breast, and is willing to endure for a time the toil and hardship of raising up new congregations in a new country, that will go forth and occupy this field? With faithfulness and patience on his part, he would have the satisfaction of seeing, in a few years, respectable congregations collected, as the fruits of his pious toil, and many gathered into the fold of Christ, of 'such as should be saved.'"

—  
*For the Christian Journal.*

*An Episcopal Representative of a non-Episcopal Communion.*

Messrs. **Editors**,

PUBLIC men, and public measures, are, to a certain extent, public property. Ministers of the Church of Christ are, to use our Saviour's very expressive figure, as a city set on a hill that cannot be hid; for right or for wrong, their influence cannot be confined, but must extend in a greater or less degree, and in a degree proportioned to the claims to influence which character, circumstances, or standing may afford. If this is true of their private acts, it is much more so of those which partake, in the least, of an official character. You will see by the extract which I now send you, that my present reference is solely to a species of official transaction, without precedent, as far as my information extends, in our Church; illustrating an entirely new principle as to the extent to which consistency in Churchmanship may go in intercourse with other denominations; and the more likely to operate as precedent, from the respectability and reputation of the gentleman concerned.

Without farther preliminary, I beg you to insert the following extract from the *Christian Advocate and Journal*, a highly respectable Methodist periodical, as quoted in the *Auburn Gospel Messenger*:

"The Rev. Dr. Milnor, of the Protestant Episcopal Church of this city, sailed on the 16th instant for Liverpool, in the packet ship *Florida*, as a delegate from the American to the British and Foreign Bible Society. And the managers of the Missionary Society of the Methodist Episcopal Church have availed themselves of this opportunity to request Dr. Milnor to attend in their behalf the anniversary of the Wesleyan Methodist Missionary Society, which he has very kindly promised to do."

Now it is not, Messrs. Editors, my intention to notice the arguments advanced in favour of an amalgamation in Bible, Tract, and Sunday School Societies, upon equal terms, with other denominations. Be it granted, for the present, that there is force in the alleged usefulness of having *Episcopalian* there to guard the interests of the Church, and to see that nothing is done contrary to sound Church principles. That question has been long before the Christian public, and ably discussed on both sides. The case now before us, however, presents an entirely new point in the annals of Christian liberality. A minister of the Church is to "attend in behalf" of, that is, to represent, *another communion*, formed upon principles essentially different from those of the Church, and over whose character, principles, and transactions, he neither has, nor can have, any control, in a council of a sister branch of that communion. The interests he is there to represent are those of unmixed dissent from the Church. The body there to speak and act through him, and to speak and act "in" whose "behalf," for whose benefit, he is pledged, is one which, not long since, broke communion with the Church, and set up a ministry upon other principles than those which she reverently receives and cherishes, as established by Almighty God, and

handed down from the Apostles' time, and which only, therefore, she regards as lawful.

Now, Messrs. Editors, here is a solemn public transaction, a solemn public trust, to be solemnly and publicly fulfilled, and the record of which is already ready on the wing to go to the ends of Christendom. It is, I believe, the first of the kind in our Church. Is it, or is it not, to have the sanction of that Church? Is it, or is it not, to be considered an admitted principle among us, that our clergy are to assume the character of any sect who may ask of them the *kindness*, and take formal part, in behalf of a portion of that sect, for the promotion of its interests? This is the main and abstract question. It assumes, perhaps, somewhat more point and force, in its present connexion with the fact, that the immediate object of the particular department of the Methodist Church in the proceedings of which Dr. M. is to be associated, is also now being prosecuted, to a certain extent, by his own Church, and to a very great one, by her sister Church of England, within whose immediate jurisdiction he is to appear in behalf of a schism from her body.

I say, Messrs. Editors, is this, or is it not, accordant with the principles and views of the members of our Church? Let one who claims to be an unworthy possessor of that character, be allowed to say, No. And let this first introduction of the principle, in full view of its bearing on the general character and interests of our Church, elicit an expression of sentiment from each of its periodicals. It would be an uncourteous imputation upon the good sense of your readers, to endeavour to prove to them that a reply to the question is totally unconnected with personal considerations, regarding either the worthy and assiduous clergyman who has thought it his duty to accept the trust, or the large and respectable communion who have clothed him with it, and in whose behalf he is to exercise it. It is a pure question of principle, on which piety and sincerity may determine and act either way, provided the judgment is satisfied.

Some of your readers, Messrs. Edi-

tors, from perceiving that it is in behalf of "the Methodist *Episcopal Church*" that Dr. M. is to attend "the Wesleyan Methodist Missionary Society," may perhaps imagine that he is to represent a sister communion under a primitive, scriptural, Episcopal organization. This is not so. The founder of the Methodist Church was John Wesley, a *presbyter* of the Church of England. He appointed Dr. Coke, another presbyter of that Church, and Mr. Asbury, who had been ordained by him (Mr. Wesley) to superintend the concerns of the Methodists in America. They took the name of Bishops; and from them, one a presbyter, and the other ordained by a presbyter, has emanated the authority of the present bishops of the Methodist Church. That Church, therefore, except in mere *form*, is no more Episcopal than the Presbyterian, which derives its ordinations from John Calvin, certainly no more than a presbyter, or the Lutheran, which derives its ordinations from Martin Luther, a presbyter. In point of consistency, then, with the constitution and ministry of our Church, a delegation of any of its clergy to a Presbyterian, Lutheran, English Dissenting, or Baptist, Missionary Society, would be precisely upon the same footing with this to a Methodist society.

Another view of the subject forcibly presents itself to my mind. Our Church ascribes her Episcopacy, that is, her Episcopal constitution of the ministry, to the appointment of Almighty God, handed down to us, by His good providence, from the apostles' time. The case now in hand, strikes me as, therefore, analogous to one of the following character:—Suppose that, during the apostles' lives, a minister of the next grade, an elder of the Church, should, for reasons seeming to him sufficient, separate himself from communion with the Catholic Church, and the jurisdiction of the apostles, take upon himself the power of ordination which Christ had given to the apostles, and they to an order of men, superior to elders, and thus lay the foundation of a large and flourishing communion extraneous from the Church, and continuing the ministry thus commenced. Suppose that

some fifty or sixty years after that event, the authorities of this separate ministry and communion should request a minister of the regular Church to represent their interests in a meeting, at some distant place, of another branch of this seceding body. What would be the view taken of the subject by those who were then the apostles' successors, and those who remained in communion with them? Wherein does the case differ, in its essential principles, from that now before us?

J. D. O.

Extract from the "Missionary Paper of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. March, 1830."

*Form for Constitutions.*

THE following plans of constitutions for auxiliary societies and associations in aid of the Domestic and Foreign Missionary Society, were drawn up by a committee, and are herewith submitted to the members of the Church, as containing the general features which the executive committee desire to see in all such institutions. Wherever particular circumstances may render it expedient, such modifications may be made as the necessity of the case requires; but the committee request a rigid adherence to these two points: 1st. That no specific sum shall be requisite to membership, but that all who subscribe shall be members; and, 2d. That subscriptions shall be renewed annually, either at the time of the annual meeting, or as soon after as possible.

*Constitution of an Auxiliary Society.*

1. This society shall be composed of the members of the several associations in \_\_\_\_\_ and shall be called the \_\_\_\_\_ Auxiliary Society of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

2. The object of this society shall be to raise funds in aid of the missionary operations of said society.

3. Its officers shall be a president,

a secretary, and treasurer. Whenever practicable, the bishop of the diocese shall be president of the auxiliary or auxiliaries within his diocese.\*

4. These officers, together with the presidents and secretaries of the associations connected with the auxiliary, shall constitute an executive committee, any four of whom, in connexion with the secretary of the auxiliary, shall constitute a quorum.

5. The duties of treasurer and secretary shall be prescribed by the committee thus constituted.

6. It shall be the duty of the executive committee to adopt the most energetic measures in their power to render the society, and the associations connected with it, effective and useful in accomplishing the object of their institution.

7. There shall be an annual meeting of the society at such time and place as the executive committee shall appoint, when its necessary business shall be transacted, and appropriate addresses, or a sermon, or both, delivered.

8. A copy of this constitution, with the list of the officers of the society, shall be transmitted to the secretary of the Domestic and Foreign Missionary Society, and also a copy of its reports, &c.

9. The treasurer shall, from time to time, after deducting incidental expenses, pay over the funds of this society to the treasurer of the Domestic and Foreign Missionary Society.

*Constitution of an Association.*

1. This association is formed solely for the purpose of raising funds to further the missionary operations of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

2. All \_\_\_\_\_ belonging to \_\_\_\_\_ church, (or parish,) and contributing to this cause, shall be members of this association until they shall decline, at the annual call of the collector, to make any further donation.

\* These auxiliaries are to be formed in cities and large towns, and whenever convenient to the bishop's residence, can be placed under his presidency.

3. The officers of the association shall be a president,\* secretary, and treasurer.

4. These officers shall constitute an executive committee, whose duty it shall be to appoint a suitable number of collectors, and otherwise to render effective the objects of the association.

5. These collectors shall make such a division of their duties, as to visit every individual in the parish or district, who may be supposed to favour the objects of the Domestic and Foreign Missionary Society, shall receive the names of donors, and the amount they see fit to contribute for either of the missions, or departments of missions, contemplated by the society, and shall pay over the amount to the treasurer, at least ten days previous to the annual meeting.

6. The annual meeting shall be held on \_\_\_\_\_ when the officers of the association shall be chosen, and other customary business transacted.

7. The treasurer shall receive all monies from the collectors, and, after deducting incidental expenses, pay them over to the treasurer of the Auxiliary Society of \_\_\_\_\_, or to the treasurer of the Domestic and Foreign Missionary Society.

#### *Proceedings under the above Plan.*

Immediately after the distribution of the circular, in which the above forms were first made public, a more general movement commenced in favour of the society's objects, than has for many years been manifested. By the voluntary suggestion of the rectors of many different parishes, arrangements were soon made for the organization of associations; and although the constitution and officers of comparatively few of them have been formally announced to the secretary, yet, from private sources and the public prints, we feel fully authorized in stating the number of associations, newly formed, at little less than *thirty*, with a probable combined income of \$2500 or \$3000. This sum does not include a munificent donation of \$500, from a friend in Virginia, for the annual repetition

\* Wherever there is a rector, it is expected he will fill this office.

of which there is some reason to hope. It may be proper to add, that more general efforts appear to have been made in Massachusetts, than any where else, by a clerical friend of the society, aided by one of its most zealous lay supporters, for forming associations in every parish in the state, and that there, earlier than in any other diocese, may a complete organization under a great auxiliary be looked for. This, "the forwardness of their zeal," is mentioned to the praise of that grace which hath inclined them to this good work, and to encourage others to emulate their noble example.

The facts above disclosed, and the experience of all similar institutions, serve abundantly to show the indispensable importance of assistance from every Episcopal parish throughout the country, whether large or small, through the medium of an association, regularly organized, agreeably to the general plan proposed in the above outlines for forms of constitutions.

#### *Funds.*

It is to be feared, that not the most correct or favourable view of the operations of this society, in former years, would be the result of a hasty examination of the accounts of the society's funds, as they appear in the printed reports, now before the public. Almost immediately subsequent to the last of these summaries, the interests of the institution, in this respect, experienced a very sensible revival. Although they are still far below the average required by the growing exigencies of the society, and utterly unequal, without large increase, for the support of the Greek mission, just established, upon a scale which the promise of its permanence and usefulness demands, yet the following condensed view of the receipts of 1827 and 1828, and thus far of the present year, will show a gradual and very encouraging increase of the society's resources.

For 1827, the total receipts on all accounts were about \$1800.

From May, 1828, to May, 1829, the receipts were, on general account, \$1954 95; for domestic missions, \$577 75; and for foreign, in-

cluding the Greek mission, \$ 1703 37. Total \$ 4236 07.

Since May, 1829, that is, during the last ten months, there have been received, on the general account, \$1841 61; for domestic missions, \$ 2826 87, which includes \$1017, received for Bishop Brownell's mission, and \$397 27 for the Florida church-building funds; for foreign missions \$ 726 89, which includes \$ 528 89 for the Greek mission; total \$ 5395 37.

*General Summary.*—1827, \$ 1800; 1828, \$ 4236 07; ten months of 1829, \$ 5395 37.

*Letters from Greek Ecclesiastics, in reply to a Letter of Bishop White's.*

In the quarterly Missionary Paper, published under authority of the executive committee, in December, 1828,\* a copy is inserted of a letter by the Right Rev. Bishop White, signed by other bishops, whose signatures it was convenient to obtain, addressed to the Rev. J. J. Robertson, for the purpose of being presented by him to the bishops, and other distinguished ecclesiastics of the Greek Church, with whom he might meet upon his tours. To this letter frequent allusion is made by the Rev. Mr. Robertson in the course of his journal, and upon his return to this country, he was the bearer of replies, of which the following are translations:—

*To the most venerable William White, Bishop of the Protestant Episcopal Church in the State of Pennsylvania, and senior Bishop in the United States of America.*

**VENERABLE BROTHER**,—I have had the gratification this 28th inst. of seeing your esteemed favour of 22d Nov. of the past year, to the Rev. John Robertson. The agreeable information afforded by it, of your good health, gave me great pleasure, and still more, the statement of your noble and generous sentiments, and your benevolent disposition towards Greece, my native land.

Moved by these things, I also present to you my regard and gratitude, expressing unbounded thanks both for these, and whatever benefits my nation hath enjoyed, and is continually enjoying at your hands.

I desire, moreover, that you will here-

\* Also inserted in the Christian Journal for February, 1829.—*Ed. C. J.*

after be mindful of us in these respects, and pray for our advancement.

I have the honour to be, through life,  
Your sincere and devoted brother,  
**GRIGORIOS**, Bishop of Patras,  
Patras, June 22, 1829.

**MOST VENERABLE SIR**,—Since Mr. J. Robertson speedily departs from here, I also would present you the same regards, and beg you to keep us in remembrance, and aid us with some needful volumes of the Old Testament, and such other works as you may deem useful for the youth of my native country, Sparta; for which we shall be grateful, while life shall last.

Your sincere brother,  
**DANIEL OF LACEDEMON**,  
Bishop of Chariopolis.

*Lacedemon, July 24, 1829.*

*To the most Rev. Bishop White, and the other associated Bishops of the United States of America.*

Though the Greeks, through the past Ottoman tyranny, have degenerated from the sentiments of their sires, and have almost sunk into a hateful barbarism, the Hellenic blood has nevertheless not ceased to circulate in their veins; so that, even while wearing the yoke, they have aimed at the ancient glory, and the ecclesiastical and religious rights of their ancestors. As soon, moreover, as they embarked in a contest for these very blessings, they witnessed also, the philanthropic bowels of America sympathizing with them, and evincing a benevolent and Christian feeling, by the transmission of supplies for their corporeal wants, such as food, clothing, and other contributions, together with consolatory letters of Christian charity.

But our spiritual joy and gladness, most reverend sirs, became unbounded, from the moment that your ecclesiastical and pious letter, by the hands of the Rev. John Jacob Robertson, was exhibited to our eyes; by which assured of the sentiments which you entertain towards our Apostolic Church, we exclaim, Would that now might be fulfilled the declaration of our blessed Saviour Jesus Christ—"And my Gospel shall be preached to every creature, and there shall be one fold, and one Shepherd."

We have confidence in the Lord our Saviour, that he will enlighten his people with the knowledge of the truth, that his holy name may be glorified with one accordant voice of worship for ever and ever; and we remain respectfully,

**GEORGE KAZES**, Priest and Ecclonomus.  
**ATHANASIOS**, Priest and Protopapas.  
**NICHOLAS GABRIEL**, Priest.  
**ANDREW**, Priest & Nomophylax.  
*Dimitiana, July 8th, 1829.*

*The Priesthood  
of Dimitana.*

The secretaries of all newly formed associations are respectfully requested to transmit to the secretary, the title of the association, and list of officers, together with the probable amount of its annual income.

All communications, relative to the general business of the society, should be addressed to the Rev. Edward Rutledge, secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.\*

Remittances should be made, as far as practicable, in bills of the United States' Bank, directed to Jacob Lex, esq., treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Philadelphia.

From the Spirit and Manners of the Age.

*On the Sufficiency of Scripture.*

The question of the sufficiency of Scripture, as at issue between Roman Catholics and Protestants, is both extensive and intricate; because interwoven, by the Church of Rome, with all the peculiarities of her own creed and constitution, and with the whole history and mystery of TRADITION. The immense width thus given to the question (or rather forced upon it) must be obvious, even to those who are not fully aware of the degree in which the spaces of antiquity are crowded with contending witnesses. The bare fact, that the question is made to range through a period of a thousand years, is sufficient to prove the impossibility of giving a complete view of it in an essay. And yet it is necessary to take it up in the form which the Romanists gave to it at the REFORMATION, because that is the only form in which they will argue it, and the actual form in which they are pressing it in the present day. If, therefore, this discussion of the question assume at times the aspect of pedantry, and seem a parade of forgotten names, the necessity of the case must be the apology; for, if Protestants in general have forgotten the names of Fathers and Councils, the Church of

Rome holds them in everlasting remembrance, and refuses to be tried at any tribunal where they are not, alternately, both witnesses and judges. She must be met, therefore, upon her own ground and her own terms, or let alone entirely. But now that her champions are giving and accepting challenges, and forcing the controversy upon Protestants, and abusing the public ear with garbled accounts of antiquity, it would ill become Protestants to be silent, or shrink from meeting Rome upon her own terms.

The avowed maxim of Protestantism is, that "the Bible, and the Bible only, is the religion of Protestants." The avowed maxim of Popery is, that Scripture is not a sufficient rule of faith and practice. Now, however some Protestants may deviate from their own maxim, the Church of Rome adheres undeviatingly to her maxim. No one can detect her in a departure from it, nor suspect her of any wish to depart from it. The needle is not more true to the pole, than she is to her *cardinal* point of the insufficiency of Scripture.

The Romish Church does not, however, deny the perfection of REVELATION. She maintains that she has, in a written or unwritten form, a complete rule of faith and practice. By *unwritten* revelation she means, chiefly, apostolical tradition; from that source she professes to supply the pretended deficiencies of Scripture; and certainly, if there be any traditions which can be as clearly traced to the *lips* of the apostles, as the Gospels and the Epistles are to their pens, their *oral* form cannot overthrow their authority, and ought not to prejudice us against them; but, having conceded this, then comes the question, *where* are these apostolical traditions to be found? The Church of Rome professes to revere them equally with Scripture; but whilst she has given a CANON of Scripture, she has left these traditions in a state of chaos. We can only conjecture what they are, from the doctrines and practices which, she says, are founded upon them; or from the appeals which she makes to the Fathers for their confirmation; but, if these doctrines and practices can be proved to contradict and traduce both

\* We understand that the Rev. Francis L. Hawks, and the Rev. Benjamin B. Smith, are now the secretaries.—*Ed. C. J.*

the letter and the spirit of the *written* word, and if these Fathers can be arrayed against the chief peculiarities of Popery, there is an end to the authority of these traditions; for nothing can be apostolical which gives the *lie* to the apostles themselves.

Besides, even if the traditions were not of this character, tradition itself is, to say the least, a very treacherous medium for the conveyance of divine truth from age to age. The history of the **APOSTLES' CREED** illustrates and confirms this fact. *Jerome* and *Augustine* say, that this symbol or rule of faith, as they designate the creed, was to be conveyed to posterity by oral tradition, and "written only in the fleshly tables of the heart." And its brevity seems a security for its regular transmission. But what is the fact? *St. Cyril* affirms, that the creed delivered to catechumens, at the General Council of Constantinople, taught "the eternal generation of the Son." *Eusebius* says, that this article was in the creed which he repeated at his baptism. *St. Jerome* says, that the creed consisted "of three main points—the confession of the Trinity, the unity of the Church, and the Resurrection." *Ruffinus* confesses that the article of Christ's descent into hell was not in the Roman nor the Eastern creed. These, and other variations, are noticed and proved by *Stillingfleet*, and *Pearson*, and *Usher*. And, if this short and simple tradition underwent so many changes in a short time, how doubtful must those traditions be, which were less known and less repeated!

The light in which this fact places tradition in general, does not affect that univeral tradition, or consent of the apostolical churches, which authenticates the apostolicity of the New Testament, and furnishes historical proofs of its truth. This consent of antiquity has no parallel in the case of any other matter of faith. "Nothing," says *Chillingworth*, "comes on such a stream of tradition" as the books of Scripture. The classics of Greece and Rome have no such authentication. It is, therefore, as ridiculous as it is false, that we are indebted to the Church of Rome for the evidences of the authenticity of

the apostolical writings: the stream of tradition, on which they come to us, does not flow in the channels of the Tiber, nor did it issue from the seven hills of Rome, alone or chiefly; it is issued from all the hills, and flowed on all the channels, within the wide range of the apostolic churches. It is, therefore, consummate effrontery to ask us, how we *know* the Scriptures to be the word of God? We know them to be so, by the very same evidence which, at an early period, enabled the Church of Rome to ascertain the greater part of the canon; and which, at a subsequent period, compelled her to impeach her own *infallibility* by the admission of a book which she had long rejected—the Epistle to the **HEBREWS**. But, even if it were the fact that we are indebted to the Church of Rome for the sacred canon of the New Testament, it would no more follow that we ought to become Romanists on that account, than that we ought to become Jews because we are indebted to the Jews for the Old Testament. The transmission of the lively oracles involves not the necessity of submission to the transmitters. Even the tradition we acknowledge is—not the final reason of our faith, but the first inducement of it. This important fact was never better illustrated, perhaps, than by *Archbishop Laud*, in his vindication of *Hooker* against *Fisher*, the *Jesuit*. *Hooker* had said, "the Scripture is the ground of our belief, and tradition the *key* which opens the door of entrance to the knowledge of Scripture." From this concession it was argued that *Hooker* resolved his faith in Scripture into tradition. In answer to this misrepresentation, *Laud* says—"When a man is entered, and hath viewed a house, and upon viewing it likes it, upon liking resolves unchangeably to dwell there; doth he set up his resolution on the *key* that let him in? No, sure; but upon the goodness and commodiousness which he sees in the house."

Next in authority to her pretended apostolical traditions, the Church of Rome places the **FATHERS**; and, as she attempts to array them against the sufficiency of Scripture, it is necessary to confront garbled extracts from them.

with fair specimens of their deliberate opinion on this subject. In doing this, we just attach that importance to their testimony which might be expected from any one who has studied with attention "Daille's Right Use," "James's Corruptions," "Usher's and Stillingfleet's Examination of the Fathers." Now, what is the fact in the case of the Fathers? It is—that neither Chillingworth nor Bishop Taylor has gone beyond them in unequivocal or unqualified assertions of the sufficiency of Scripture. They form a "great cloud of witnesses" on this point, which testify as explicitly to the perfection of the Sacred Writings, as the Old Testament saints do to the efficacy of faith. Accordingly JUSTIN MARTYR affirms that the true religion is contained in the writings of the prophets and apostles, who taught all things necessary for us to know. "We are not commanded," he says, "to give credit to the traditions of men."

IRENAEUS says, "The Scripture, as dictated by the Word and Spirit of God, is perfect." And again, "We have known the economy of our salvation by no other than those by whom the Gospel came to us; which they then preached truly, but afterwards, by the will of God, delivered unto us in the Scriptures, which were to be the pillar and ground of truth."

TERTULLIAN says, "I adore the fulness of Scripture." And again, "In matters of faith, men must argue only from the Scriptures." And, in answer to the objection of heretics, that the apostles did not know all, or not deliver all, he says, "in both ways Christ is reproached, as having sent unskilful or unfaithful apostles."

CLEMENT, of Alexandria, says, "It is not fit that we should simply attend to the affirmations of men; for our *nay* may be as good as their *yea*: but, if the thing be a matter of faith, let us not stay for the testimony of man, but confirm our question by the word of God, and from Scripture learn demonstratively."

BASIL says, "Whatever is done or said ought to be confirmed by the testimony of the divinely inspired Scriptures." And, in answer to the question

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whether new converts should be accustomed to the Scriptures, he says, "it is fit and necessary, both for the full certainty of godliness, and that they may not be accustomed to human traditions."

CYRIL says, "It cannot be that, besides those things which are divinely spoken, by the divine oracles of the Old and New Testament, we should say, or at all think, any thing concerning God." And again, "trust no word, unless thou dost learn it from the divine Scriptures."

AMBROSE says, "Who shall speak, when Scripture is silent? We ought to add nothing, no not for caution, to God's command; for, if thou add or diminish, it is a prevaricating of the command." Agreeably to this maxim, he exclaimed in council, "Anathema to him that addeth any thing to the Scripture, or taketh from it,—and all the bishops said, Let him be accursed."

AUGUSTINE says, "In those things which are laid down plainly in the Scripture, all these things which belong to faith, or direction of life, are to be found. Let us not hear, this—I say, nor that—you say; but let us hear, *This saith the Lord.*" Agreeably to this maxim, he compares the Scriptures to a will: the relatives of the testator may strive, one saying this thing, and another that; but, *proferte tabulas*, show the will, peruse the writings; then the judge listens—the advocates are silent—the people are in suspense—the litigants wait. The testator's words must end all contention.

CHRYSOSTOM says, "Those things which are in the Holy Scriptures are clear and right: whatsoever is necessary is manifest therein." And again, in one of his Homilies, he says of the sacred Canon, "If any thing be put to it, or taken from it, it ceases to be a canon."

THEOPHILUS says, "There is no difficulty which may not be solved by Scripture."

THEODORET says, "Whatsoever we are ignorant of, we learn from the Scriptures."

These specimens of primitive and ancient testimony may be closed by

the declaration of THEOPHILUS of Alexandria : " It is the invention of the devil to follow any thing without the authority of the Scriptures."

Thus do the most illustrious of the men whom popes have canonized and councils eulogized, maintain the sufficiency of Scripture. How the Church of Rome can know, and pretend to venerate, the opinion of the Fathers, and yet give them the lie direct on this subject, is only in character with her treatment of Scripture itself. In the face of the Saviour's express command, the Council of Trent withholds the cup from the laity: and " if these things be done in the green tree" of Scripture, what may not Rome do in " the dry tree" of tradition? She has done with the Fathers, as *Plutarch* says the Lacedemonians did with their deformed children, stifled them when they displeased her.

But we are told that, whatever the Fathers may affirm as to the sufficiency of Scripture, they were in the constant habit of appealing to and employing tradition whenever they contended with heretics. From this historical fact, it is concluded that they held tradition to be of equal authority with Scripture. But, if by tradition be meant what the Church of Rome adds to the Scriptures, the conclusion is equally illogical and untrue; for in those additions, so far as they differ from Scripture, there is nothing applicable to the heresies of antiquity. They consisted of actual denials, or vile distortions, of the leading facts and doctrines of the Gospel, and included, withal, the rejection of the greater part of the apostolic writings. It being, therefore, useless to argue from Scripture, with men who rejected it, the Fathers plied them with that universal and harmonious consent, or tradition, of the apostolic churches, by which these churches themselves had ascertained the identity of the *written* with the *spoken* word. It was not, therefore, something different from Scripture, nor something additional to it, that the Fathers employed, but the actual truths of Scripture in their *oral* form. And in applying them, in that form, to the heresies of their respective times, the Fathers did no more than

we do, when we array against infidelity the historical proofs of revelation. As Bishop Taylor says, in his *Ductor Dubitantium*, " the Fathers, in these contests, did not pretend to prove by tradition what they could not prove by Scripture; but the same things were preached which had been written, that those who would not believe on the authority of one instrument, might be convinced by the authority of another instrument." And that this is both the fact and the reason of the case, is evident from the explanation which *Irenaeus* gives of Polycarp's appeals to tradition: " These doctrines called traditions are," says he, " only the fundamental truths of Scripture." And it must be obvious to all who know the real character of the primitive heresies, that nothing would have been an antidote to them, but those grand truths which are independent of what Rome calls tradition. Her unwritten word, so far as it differs from the written word, has no more bearing upon primitive error than upon modern science. Besides, it was against what Rome attaches the chief importance to—against pretended *secret* traditions, that the Fathers employed the authority of the *oral* creed of the universal Church.

For the Christian Journal.

Steamboat Disasters.

More fatal disasters have occurred on board of steamboats within the last few weeks, than perhaps had previously taken place in the waters of the United States, in the same space of time, since the introduction of this kind of navigation. The amount of destruction of human life is truly alarming to travellers, and presents a melancholy evidence of the skill and care which ought to centre in the persons having charge of the power which is so dreadful in its effects when bursting like a huge monster from the place of its confinement. God forbid that we should charge blame where it is undeserved; but from the fact alone of there being so great a coincidence in the circumstances of the disasters recorded under this head, we should infer some

thing was wrong in the management ; and this record of those circumstances is made, in the hope that it may be the means of more particularly keeping up the attention of those in command of steamboats, and also of the persons in charge of the machinery, to the power which is so much under control in skilful and careful hands, and so uncontrollable and destructive in others.

The following interesting narrative of the explosion of the steamboat *Helen M'Gregor*, at Memphis, Tennessee, is taken from the Washington Telegraph, where it is ascribed to an intelligent gentleman who was a passenger on board.

#### STEAMBOAT HELEN M'GREGOR.

" On the morning of the 24th of February, the *Helen M'Gregor* stopped at Memphis to deliver freight, and land a number of passengers who resided in that section of Tennessee. The time occupied in so doing could not have exceeded three quarters of an hour. When the boat landed, I went ashore to see a gentleman with whom I had some business. I found him on the beach, and after a short conversation, returned to the boat. I recollect looking at my watch as I passed the gangway : it was half-past eight o'clock. A great number of persons were standing on what is called the boiler deck, being that part of the upper deck situated immediately over the boilers ; it was crowded to excess, and presented one dense mass of human bodies. In a few minutes we sat down to breakfast in the cabin. The table, although extending the whole length of the cabin, was completely filled, there being upwards of sixty cabin passengers, among whom were several ladies and children. The number of passengers on board, deck and cabin united, was between four and five hundred. I had almost finished my breakfast when the pilot rung his bell for the engineer to put the machinery in motion. The boat having just shoved off, I was in the act of raising my cup to my lip, the tingling of the pilot bell yet on my ear, when I heard an explosion, resembling the discharge of a small piece

of artillery ; the report was perhaps louder than usual in such cases, for an exclamation was half uttered by me, that the gun was well loaded, when the rushing sound of steam, and the rattling of glass in some of the cabin windows, checked my speech and told too well what had occurred. I almost involuntarily bent my head and body down to the floor ; a vague idea seemed to shoot across my mind that more than one boiler might burst, and that, by assuming this posture, the destroying matter would pass over without touching me.

" The general cry of ' a boiler has burst,' resounded from one end of the table to the other ; and, as if by a simultaneous movement, all started on their feet. Then commenced a general race to the ladies' cabin, which lay more towards the stern of the boat. All regard to order or deference to sex seemed to be lost in the struggle for which should be first and furthest removed from the dreaded boilers. The danger had already passed away ! I remained standing by the chair on which I had been previously sitting. Only one person or two staid in the cabin with me. As yet, not more than half a minute had elapsed since the explosion ; but, in that brief space, how had the scene changed ! In that " drop of time" what confusion, distress, and dismay ! An instant before, and all were in the quiet repose of security—another, and they were overwhelmed with alarm and consternation. It is but justice to say, that in this scene of terror the ladies exhibited a degree of firmness worthy of all praise : no screaming, no fainting ; their fears, when uttered, were for their husbands and children, not for themselves.

" I advanced from my position to one of the cabin doors, for the purpose of inquiring who were injured, when, just as I reached it, a man entered at the opposite one, both his hands covering his face, and exclaiming, ' Oh God, oh God ! I am lost ! I am ruined ! ' He immediately began to tear off his clothes. When stripped, he presented a most shocking and afflictive spectacle : his face was entirely black ; his body without a particle of skin—he

had been flayed alive. He gave me his name and place of abode, then sunk in a state of exhaustion and agony on the floor. I assisted in placing him on a mattress taken from one of the berths, and covered him with blankets. He complained of heat and cold as at once oppressing him. He bore his torments with a manly fortitude, yet a convulsive shriek would occasionally burst from him. His wife, his children, were his constant theme: it was hard to die without seeing them; 'it was hard to go without bidding them one farewell!' Oil and cotton were applied to his wounds; but he soon became insensible to earthly misery. Before I had done attending to him, the whole floor of the cabin was covered with unfortunate sufferers. Some bore up under the horrors of their situation with a degree of resolution amounting to heroism. Others were wholly overcome by the sense of pain, the suddenness of the fatal disaster, and the near approach of death, which even to them was evident—whose pangs they already felt. Some implored us, as an act of humanity, to complete the work of destruction, and free them from present suffering. One entreated the presence of a clergyman to pray by him, declaring he was not fit to die. I inquired; none could be had. On every side were to be heard groans and mingled exclamations of grief and despair.

"To add to the confusion, persons were every moment running about to learn the fate of their friends and relatives; fathers, sons, brothers; for, in this scene of unmixed calamity, it was impossible to say who were saved, or who had perished. The countenances of many were so much disfigured as to be past recognition. My attention, after some time, was particularly drawn towards a poor fellow who lay unnoticed on the floor, without uttering a single word of complaint. He was at a little distance removed from the rest. He was not much scalded, but one of his thighs was broken, and a principal artery had been severed, from which the blood was gushing rapidly. He betrayed no displeasure at the apparent neglect with which he was treated—he was perfectly calm. I spoke to him.

He said 'he was very weak; he felt himself going—it would soon be over.' A gentleman ran for one of the physicians. He came, and declared that, if expedition were used, he might be preserved by amputating the limb; but that, to effect this, it would be necessary to remove him from the boat. Unfortunately the boat was not sufficiently near to run a plank ashore. We were obliged to wait until it could be close hauled. I stood by him, calling for help. We placed him on a mattress, and bore him to the guards: there we were detained some time, from the cause I have mentioned. Never did any thing appear to me so slow as the movements of those engaged in hauling the boat.

"I knew, and he knew, that delay was death—that life was fast ebbing. I could not take my gaze from his face—there all was coolness and resignation. No word or gesture indicative of impatience escaped him. He perceived by my loud and, perhaps, angry tone of voice, how much I was excited by what I thought the barbarous slowness of those around; he begged me not to take so much trouble—that they were doing their best. At length we got him on shore. It was too late—he was too much exhausted, and died immediately after the amputation.

"So soon as I was relieved from attending on those in the cabin, I went to examine that part of the boat where the boiler had burst. It was a complete wreck—a picture of destruction. It bore ample testimony of the tremendous force of that power which the ingenuity of man has brought to his aid. The steam had given every thing a whitish hue: the boilers were displaced—the deck had fallen down—the machinery was broken and disordered; bricks, dirt, and rubbish were scattered about. Close by the bowsprit was a large rent, through which, I was told, the boiler, after exploding, had passed out, carrying one or two men in its mouth. Several dead bodies were lying around: their fate had been an enviable one compared with that of others—they could scarcely have been conscious of a pang ere they had ceased to be. On the starboard wheel-house

lay a human body, in which life was not yet extinct, though apparently there was no sensibility remaining. The body must have been thrown from the boiler-deck, a distance of thirty feet. The whole of the forehead had been blown away; the brains were still beating. Tufts of hair, shreds of clothing, and splashes of blood, might be seen in every direction. A piece of skin was picked up by a gentleman on board, which appeared to have been peeled off by the force of the steam; it extended from the middle of the arm down to the tips of the fingers, the nails adhering to it; so dreadful had been the force, that not a particle of the flesh adhered to it; the most skilful operator could scarcely have effected such a result. Several died from inhaling the steam or gas, whose skin was almost uninjured.

"The number of lives lost will, in all probability, never be distinctly known. Many were seen flung into the river, most of whom sunk to rise no more. Could the survivors have been kept together until the list of passengers was called, the precise loss would have been ascertained; that, however, though it had been attempted, would, under the circumstances, have been next to impossible.

"Judging from the crowd which I saw on the boiler-deck immediately before the explosion, and the statement which I received as to the number of those who succeeded in swimming out after they were cast into the river, I am inclined to believe that between forty and fifty must have perished.

"The cabin passengers escaped owing to the peculiar construction of the boat. Just behind the boilers were several large iron posts, supporting, I think, the boiler-deck. Across each post was a large circular plate of iron, of between one and two inches in thickness. One of those posts was placed exactly opposite the head of the boiler which burst, being the second one on the starboard side. Against this plate the head struck, and penetrated to the depth of an inch, then broke and flew off at an angle, entering a cotton bale to the depth of a foot. The boiler-head was in point blank range with

the breakfast-table in the cabin, and had it not been obstructed by the iron post, must have made a clear sweep of those who were seated at the table.

"To render any satisfactory account of the cause which produced the explosion can hardly be expected from one who possesses no scientific or practical knowledge on the subject, and who previously thereto was paying no attention to the management of the boat. The captain appeared to be very active and diligent in attending to his duty: he was on the boiler-deck when the explosion occurred, was materially injured by that event, and must have been ignorant of the mismanagement, if any there was.

"From the engineer alone could the true explanation be afforded; and, if indeed it was really attributable to negligence, it can scarcely be supposed he will lay the blame on himself. If I might venture a suggestion in relation thereto, I would assign the following causes: That the water in the starboard boilers had become low, in consequence of that side of the boat resting upon the ground during our stay at Memphis; that the fires were kept up some time before we shoved off; that the head which burst had been cracked for a considerable time; that the boiler was extremely heated, and the water, thrown in when the boat was again in motion, was at once converted into steam, and the flues, not being sufficiently large to carry it off as quickly as it was generated, nor the boiler-head of a strength capable of resisting its action, the explosion was a natural result.

"I assume this proposition to be correct, that, in every case where a boiler bursts, it is fair to infer that it proceeded from neglect, until the contrary shall be proved.

"A CABIN PASSENGER  
on board the *Helen M'Gregor*.  
"Washington City, 26th March, 1830."

To the disaster of the *Helen M'Gregor* we have to add one nearer home, and, with the exception of the *Etna*, more destructive to human life than perhaps all the accidents added together within the waters of the Hudson or Long-Island Sound. It is that of the

## CHIEF JUSTICE MARSHALL.

On the evening of Thursday, the 22d April, the boiler of the steamboat *Chief Justice Marshall*, just as she had left the wharf at Newburgh, on her way to this city, burst, and caused the death of ten or a dozen persons. The following account of this disaster is given in the Newburgh *Gazette* of the 24th:—

"The steamboat had just left the wharf, with about 170 persons on board, when one of the flues burst with a terrible explosion, and forced off the false front of her boiler. The immense volume of dense smoke and steam which ascended to a great height, the rushing of the people on board to the extremities of the vessel, and the piercing cries of distress, left no doubt to those on shore of the cause of the tremendous crash they had heard. The alarm immediately spread to all points of the village, and the surrounding wharves were soon covered with people. The terror and curiosity naturally excited by such an event, readily gave way to those strong feelings of benevolence and humanity which prompt man to alleviate the sufferings of his fellow-beings. Boats were immediately put off to rescue those who in the moment of despair had thrown themselves into the river. The steamboat was hauled to the dock, and such of the passengers as were uninjured, and those who were in a condition to be removed, were conveyed to the hotels, where preparations had been made for their reception, and where they received every attention which their situation demanded. All the physicians of the village volunteered their services, and every person seemed anxious to do something to alleviate the load of suffering and misery."

The case of James Cassidy, a hand on board this boat, is extremely interesting. It is copied from the Albany *Daily Advertiser*, and exhibits in no common degree the faith and fortitude of a true Christian.

"James Cassidy is the son of the widow Cassidy of this city, and his body has been brought here. He was about sixteen years old. At the time of the explosion, he was standing near the boiler, in conversation with a young man named M'Quigan, a cousin of his, also a hand on board the boat. M'Quigan rushed aft, ascended the stairs to the ladies' cabin, and escaped unhurt. Another person, immediately behind him, fell at the foot of the stairs, and the vapour overtaking him, he was badly scalded. The unfortunate Cassidy leaped to a window near the boiler, with the object of precipitating himself into the river, but the scalding water arrested his course. He was most shockingly burnt in the face as well as the body, and there was no doubt that, had he lived, he would have

been for ever blind. He was taken ashore at Newburgh, and he asked that he might look at himself in a glass. He exclaimed, 'My God, is this James Cassidy?' It is, and he must now prepare himself for death.' He requested that a clergyman might be sent for, to pray with him; and when it was proposed to him to take laudanum to ease his pains, he refused, saying that he feared it would stupefy him, and he wished to retain all his faculties to prepare himself for the great and last change. He lived about five hours, during nearly all which time he was engaged in prayer and religious conversation. His life had been always irreproachable, and the manner of his death showed his strong reliance on Him whom, through his short life, he had always reverentially worshipped, and whose precepts he had always endeavoured to fulfil. To his afflicted mother, the loss is dreadful and irreparable; but He who tempers the wind to the shorn lamb, will soften her troubles and give her fortitude under this severe dispensation. She has the unutterable consolation to know that her son died like a Christian, and that, though a sufferer here, he is now enjoying happiness unspeakable and never-ending."

We close with the two following brief statements, both attended with loss of life, and both probably arising from the same cause. It is dreadful to contemplate such destruction in the short space of a few weeks.

## STEAMBOAT WILLIAM TELL.

The *Opelousas (Louisiana) Gazette*, of the 25th of March, states, that on the 16th of that month, the steamboat *William Tell*, while on her passage from Pittsburgh to New-Orleans, about three miles above the mouth of the Ohio River, burst her boiler, and sunk in about five minutes from the time of the accident. Five lives were lost, and the cargo entirely.

## STEAMBOAT HUNTRESS.

A late *Cincinnati Gazette* states, that an accident to the steamboat *Huntress* occurred on the 4th of April, about fourteen miles above Smithfield. The boat had put to shore a passenger, and care was not taken to let a sufficient quantity of steam escape, to secure the safety of the engine; and as the boat put off from the shore, the explosion took place. Three persons were killed—one engineer, one of the firemen, and the cook; two other hands on the boat jumped overboard, though very badly scalded.

There is no doubt that these accidents will have an unfavourable impression on the public mind, and will be the means of lessening the number of travellers in steamboats until confidence shall be again restored.

*Clergymen sailed for England.*

No less than four prebishops of our Church, in this city and immediate vicinity, and two from other parts of the country, have recently sailed from this port for England, viz. the Rev. Dr. Milnor, of St. George's church, to attend the religious anniversaries in London, in May; the Rev. Mr. Creighton, of St. Mark's church, for his health; the Rev. Mr. Richmond, of St. Michael's and St. James's churches, to accompany a sick relative; and the Rev. Mr. M'Ilvaine, of Brooklyn, the Rev. Dr. Gardiner, of Boston, and the Rev. Mr. Smith, of Virginia, each in pursuit of health. Our best wishes and prayers for God's protection and blessing, and for their safe return to their homes and duties, are with them. Especially may the Father of mercies, and God of all comfort, give good success to the means to which four of their number have thus been compelled to have recourse for the restoration of their health; that in renewed soundness of body, and vigour of mind, they may long continue faithful and efficient labourers in the vineyard of their Lord. And we are sure we will be excused if our feelings on this point, turn with a peculiarly affectionate interest towards our long well known, and highly valued friend, the Rev. Mr. Creighton, one of the oldest and most respectable pastors of our city, and to whose contributions to this Journal our readers have been indebted for some of its most valuable contents. We have watched with deep anxiety the progress of disease upon his once firm constitution, and trust most sincerely, that the means now used will prove completely successful. They have, heretofore, been God's instrument of similar eminent blessing to our Church. May He now kindly regard the prayers of a parish, of a brotherhood, of friends, and of a family, in whom there is every call for the fervency of those prayers, which richly merited esteem, affection, and confidence, can present.\*

\* Since the above article went to press, it has become our painful duty to add to the names of clergymen of this city sailing to England in search of health, that of the Rev. Dr. M'Vickar, the able and eminent professor of moral philosophy, &c. in Columbia College. The necessity of his going abroad has, we fear, arisen, not a little, from his characteristic fidelity and assiduity in the duties of his professorship. Most sincerely do we connect him with our best wishes, and our warmest prayers, for the protection and blessing of God's Providence; and unite in the sanguine hope of his many and justly attached friends, that his voyage and travels may be the means of prolonging his valuable life and services. We are happy to learn that, with the full approbation of the trustees of the college, he has made valuable provision for the duties of his professorship, during his absence, by leaving them un-

*Bishop Chase.*

Our readers have doubtless been all apprised, by the public prints, of the serious accident which has befallen this zealous prelate, by the upsetting of a stage. Although the dislocation of a joint in his arm, and the fracture of two or three ribs, were the consequence, and the prospect was, at one time, alarming, yet we are happy to state that more recent intelligence is of an encouraging character, and that the general and just anxiety felt on the subject may now be mingled with the reasonable hope of the bishop's restoration to his arduous and important labours.

*Protestant Episcopal Sunday School.*

The thirteenth anniversary of the New-York Protestant Episcopal Sunday School Society was celebrated in St. John's chapel, on the afternoon of Wednesday, the 21st of April. There were present more than 1800 pupils, and more than 200 teachers, of the several schools. These, together with as large a number of the friends of the institution as could possibly be accommodated, filled that spacious edifice to overflowing. The exercises, as usual, consisted in the evening service of the Church, and a discourse designed for the particular instruction of the children. The former was read by the Rev. Addison Searle, chaplain of the United States' Navy-Yard at Brooklyn; and the latter delivered by the Rev. Jonathan M. Wainwright, D. D. rector of Grace church. It was a most gratifying evidence of the fidelity and success with which the superintendents and teachers regulate the deportment of the scholars, that an unusual degree of decorum, order, and attention, was perceptible among them; and their appearance generally was of the most pleasing and encouraging character.

The report of the board of managers is now published, and may be had gratuitously at the office of the Christian Journal, No. 127 Broadway.

**EPISCOPAL ACTS.***In the Diocese of New-York.*

On Sunday, the 4th of April, Bishop Hobart administered the holy rite of confirmation to 27 persons in St. John's church, Brooklyn.

*In the Diocese of Pennsylvania.*

On Sunday, the 4th of April, in St. John's church, Philadelphia, the Rev. George Kirke, and the Rev. George Minter, deacons, were admitted to the holy order of priests by the Right Rev. Bishop Onderdonk. At the same time and place the bishop administered the holy rite of confirmation to seven persons.

The regular annual confirmation was held in St. Peter's church, Philadelphia, under the care of William B. Lawrence, esq., and the Rev. Edmund D. Griffin, A. M.

on Easter-eve, when 32 persons were confirmed by the Right Rev. Bishop White.

*In the Diocese of Delaware.*

On Tuesday, the 6th of April, the chapel of the Swedish church near Wilmington, which has recently been erected in that town, was consecrated to the service of Almighty God according to the rites of the Protestant Episcopal Church, under the name of Trinity Chapel, by the Right Rev. Bishop Onderdonk.

*In the Diocese of Virginia.*

On Easter Sunday, April 11, 1830, in the Monumental Church, Richmond, Mr. Leonidas Polk, of the Theological Seminary at Alexandria, was admitted to the holy order of deacons by the Right Rev. Bishop Moore.

*In the Diocese of South-Carolina.*

On Sunday, the 14th of March, 1830, in St. Michael's church, Charleston, the Rev. Alexander W. Marshall, deacon, was admitted to the holy order of priests by the Right Rev. Bishop Bowen.

opening bud, his virtues and his talents began but to develop themselves. His memory will long be cherished by his associates, with sentiments of respect and affection.

We should do injustice to our feelings were we not to express the sincere sympathy with which we record the melancholy dispensation of Divine Providence that has removed, so nearly together, from their short earthly career, **WILLIAM** **OS-  
TIL**, and **JOHN** **ALEXANDER**, the only children of the Rev. John A. Clark, assistant minister of Christ church, in this city. The former died on Saturday, April 17th, aged eight months, and the latter on the following day, aged two years and eight months; and both were interred together on Monday the 19th. In the midst of the sorrows arising out of so doubly afflicting a bereavement, refreshing joy and comfort are found in the Gospel, which directs the eye of faith to the everlasting blessings of the covenant into which these children had been admitted, now secured to them for ever.

We have been promised an obituary notice of the late justly esteemed and respected Col. THOMAS BARCLAY; but which, we regret, has not yet come to hand. Our readers may expect it in our next.

The Treasurer of the Fund raised in the city of New-York for building church edifices in Florida, acknowledges the receipt of the following sums:—

In an anonymous letter, - S 10 -

From sundry persons in the congregations of the following churches:—

Trinity church,	81	25
St. Paul's chapel,	107	51
St. John's chapel,	205	—
St. George's church,	133	—
Grace church,	130	45
Christ church,	46	25
St. Luke's church,	75	—
St. Thomas' church,	77	78
Church of the Ascension,	120	—
St. Mark's church,	37	—

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JAMES SWORDS, Treasurer.

### *Obituary Notices.*

Died on Sunday, March 14, 1830, aged nineteen years, Edward Serton Hoffman, son of the late Martin Hoffman, formerly a teacher in the Sunday school of St. Mark's church, New-York. Mr. Hoffman, whilst connected with the school, was remarkable for his serious and steady deportment, his care and attention of his scholars, and his active zeal in all measures suggested and undertaken for the welfare of the school. He was one of the prime movers of, and a most able conductor in the establishment of the Auxiliary Sunday School Society of that church, and has been snatched away from a numerous circle of friends, relations, and acquaintances, at a period when, like the

#### **CORRECTION-**

## *Theological Seminary Commencement.*

By an oversight, the next Commencement of the General Theological Seminary is noticed in both Swords's Almanack, and the Churchman's Almanack, for the 20th of June. The true time is Friday, the 30th of July; the annual meeting of the Trustees being on the preceding Tuesday.

The other periodicals of our Church are requested to insert the above.

*Calendar for June, 1830.*

1 Whitsun-Tuesday.  
 6 Trinity Sunday.  
 9 Ember Days.—St. Barnabas.  
 11 First Sunday after Trinity.  
 20 Second Sunday after Trinity.  
 24 St. John the Baptist.  
 27 Third Sunday after Trinity.  
 29 St. Peter.

Ecclesiastical Meetings in June, 1830.

- 2 Connecticut Convention meets.
- 3 North-Carolina Convention meets.
- 5 Delaware Convention meets.
- 8 Rhode-Island Convention meets.
- 9 Maryland Convention meets.
- 16 Massachusetts Convention meets.
- 30 Vermont Convention meets.